

the Instructor

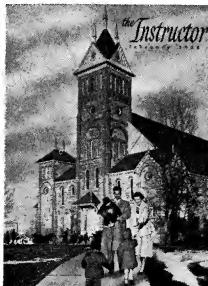
February 1958



the Instructor

FEBRUARY, 1958

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OUR COVER

IT is Sunday morning in Paris, Idaho. By the snow on the ground and the coldness in the air, it is a winter morning. But it is a lovely day for a family to worship together! The sun is shining. Neighbors are hurrying to church. The youngsters, Kristy and David, look forward to this weekly adventure in the big, gray building (Bear Lake Stake Tabernacle) with a sense of awe. They help them with their wraps and lead them to the nursery class.

Little Bryon, too young to take much interest in such matters, is learning to adjust himself to strange people and new routines.

Brother Allen L. Stephens is a counselor in the Paris First Ward bishopric, and Sister Nora Stephens is a counselor in the Young Women's Mutual Improvement Association stake presidency. Both are veteran Sunday School teachers.

These young parents — and countless others — know the joy and satisfaction that come from keeping the commandments of the Lord.

"And they shall also teach their children to obey, and walk uprightly before the Lord."

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (Doctrine and Covenants 68:28, 29.)

—Kenneth S. Benson.

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YOU WILL WANT TO READ . . .

- Obert C. Tanner visited Russia and "wonders what might be if Christ were to replace" Lenin. See "Religion in Russia," page 40.
- Where in Palestine was the Sermon on the Mount given or the 5,000 fed? Read Kenneth S. Benson's article, "He Went about Doing . . ." (page 64) and see the accompanying map by Charles J. Jacobsen on the inside back cover.
- Is "no news" always "good news"? Maybe not. Wendell J. Ashton writes, "Let Them Know," on the back cover.
- Need anecdotes for lesson enrichment? See "Little Deeds from Big Lives" by Arthur S. Anderson, page 35; and "Stories Worth Retelling" by Wayne M. Carle, page 61.

In the World But Not of the World

IN one of the most impressive prayers, if not the most impressive prayer, ever offered in this world, our Lord and Saviour said: "And now I am no more in the world, but these [referring to His disciples] are in the world, and I come to thee. Holy Father . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

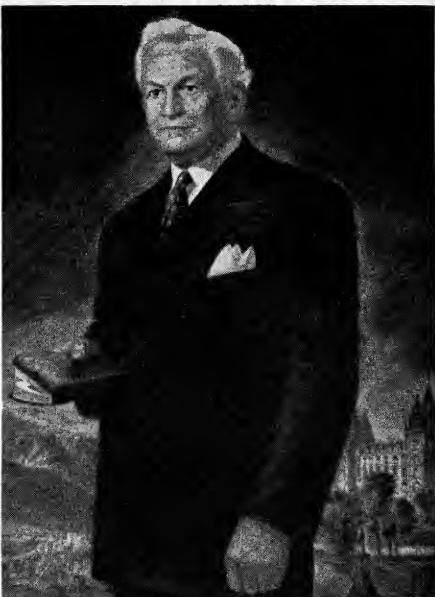
In the world we come in contact with elements and influences that appeal only to our appetites on the animal plane. Every living creature is influenced by its appetite. Indeed, in following the law of nature, he obeys that law for self-preservation. Man is no exception. He, too, is ruled by his appetite, in satisfying which he has a certain pleasure.

In the world man comes in contact with conditions, elements and influences that appeal to his passion. That, too, is animal-like, but when prostituted, it becomes beastly. The temptation to prove or disprove his strength in controlling his passion, and thus proving that he is not ashamed of the Gospel, comes to him often.

Resistance of indulgence in appetite strengthens character. I believe that the Lord had that in mind when He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Give them strength to resist! That is one of the purposes of our being here on earth. It was not intended that we should be taken away from it, and be protected and shielded, so that no influence could possibly lead us astray. We should exercise that God-like gift of strength which will lead us to approach the high character, beauty, and courage of the Lord, our Saviour, the one perfect gentleman who ever walked the earth — the one perfect man!

He who has that ideal in mind can resist the temptations of appetite, nicotine, intoxicants, over-eating, gorging, and other tendencies to violate the Word of Wisdom, just as easily as he can resist taking a \$20 bill that he might see lying by the side of his plate which his neighbor might have left. It is no temptation; he knows to whom that \$20 belongs. He rises above any temptation to steal, and so in the midst of the world, and in the midst of temptation, he rises above this indulgence.

It is easy enough to be prudent.
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,



Painting by Everett Thorpe.

PRESIDENT DAVID O. MCKAY
Remember this. Life is a mission in which it is the duty of every man to make the world better for his having been in it.

And the life that is worth the honor of earth,
Is the one that resists desire.

—Ella Wheeler Wilcox.

One of the most effective forces in the world to lift the human soul from the animal level is love. God has implanted it in our souls. It is the divinest attribute of the human soul, but it is in that realm in this world where the evil one would lead us to prostitute it, to gratify passion, instead of lifting us up towards God, who in His love has given us the privilege of exercising that passion in purity, nobility, chivalry on the part of the young man, and beauty on the part of the young woman.

In the world? Yes, but rise above the prostitution that you see around you, and be not of the world. So the individual is benefited in character, in happiness; not merely in pleasure, but in happiness and joy of the soul, fulfilling the purpose of his creation.

Another important reason for resisting temptation is that we are obligated to those who have given us an honored name. What right have we as young people to besmeat that name, to bring disgrace on our parents, who have struggled, denied themselves for our happiness? He is a recreant indeed who, to gratify his appetite or his passion, would bring disgrace upon the name he bears.

There is another reason why in this old world we must rise above temptation, and that is the responsibility given to every member of this Church to preach the Restored Gospel of Jesus Christ. The best way to

do that is to live truly the Gospel. Life is a mission in which it is the duty of every man to make the world better for his having been in it.

Each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designates the "works of the flesh," or of reaching upwards for the fruits of the spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. (Galatians 5:22, 23.)

Conditions in the world today seem to indicate that human beings as a group are living not very far above the animal plane. Cunning, deception, thieving, lying, cruelty, brutality, warring, conflict are still all too common even among Christian nations.

Gospel Teaching I Remember Best

By Ewan Harbrecht Mitton

WHEN I was in the Bee Hive class in Mutual, my teacher was Elizabeth Vaden Summerhays. She was the finest teacher I have known, and there were several significant features about her teaching that have been not only an inspiration to me in later years, but have found their way into my daily life.

I believe the most impressive feature of her teaching was her attitude. Sister Summerhays had a way of letting us know of her interest in us and in the work we were doing. She never seemed to feel that she was our teacher, but that we were all learning together. Cheerful, gentle, kind and patient, it was always a joy to be in her company and we girls looked forward to being with her. Her attitude was magnetic. Wherever we met her, we would flock to her side, sit with her in sacrament meeting, Sunday School, ward entertainments and at all other times that we could.

Moreover, her interest in us was not confined to the chapel and classroom. She never forgot a birthday and she always attended our special events at school. Her home was a meeting place for us. She had many parties for us at her home and whenever a new member would enter the class, she would have a party to welcome her and make her feel like she was one of us.

A feature of her teaching which I have tried to absorb into my own life was her pure spirituality. We all knew that she loved God without

her having to tell us. All of her thoughts were centered around God. She walked close to Him in everything she did, and we felt the beauty of her spirit when it touched us. Yet she was not pious. She was full of sparkle, and had a good sense of humor. Whether we were studying our lessons or playing games, we always learned some spiritual lesson from our association with her.

I am sure we sensed her dependability, for we knew that we could always count on her to be at all the Church meetings, and that she would always have a good lesson prepared for us.

Sister Summerhays was always a true lady. She never appeared anywhere without being in proper and comely dress. With only the suggestion of her example, we always tried to be ladies in our dress, attitudes and manners. She taught us how Latter-day Saint girls conduct themselves on dates.

She pointed our thinking toward marriage in the temple. I shall always honor that because, largely through her influence, I had grown to look forward to temple marriage. Recently I had the great joy of being married for time and eternity in the house of the Lord. It was the realization of a cherished desire, the seed of which she firmly implanted in my heart and mind.

There are, of course, many great teachers in the Church, but Elizabeth Vaden Summerhays will always be my ideal.

But, thank heaven, throughout the ages there have been men, true spiritual leaders, who understood that these natural instincts must be controlled and subdued before men as peoples can dwell together in harmony.

Peerless among these great ones stands Jesus of Nazareth who, during His brief mortal existence, proved that spiritual attainments are possible during man's mortal existence.

I pray that our young people when faced with temptation will remember that they are members of the Church of Jesus Christ, and that they will pray for strength so to live that they will be a credit to their parents, and prove to the world that the Gospel of Jesus Christ is truly the power of God unto salvation to all who believe.



EWAN H. MITTON

"She walked close to God in everything she did, and we felt the beauty of her spirit."

THE AUTHOR

THE lyric soprano voice of Ewan Harbrecht Mitton has been heard in communities throughout the country, and in 1955 she was soloist on the European concert tour of the Salt Lake Tabernacle Choir.

Mrs. Mitton was born in Los Angeles, California, a daughter of Mr. and Mrs. P. F. Harbrecht. She studied violin, piano and dramatics at an early age and began her professional concerts at the age of 11.

Voice and opera studies were taken at the University of Southern California (Los Angeles), Stanford University (Stanford, California), and in Milan, Paris and London. Among other appearances, Mrs. Mitton (when she was Ewan Harbrecht) sang at the Berkshire Festival (in Pittsfield, Massachusetts) under the baton of the late Serge Koussevitzky. Her New York debut was made last year when she sang the lead in Robert Ward's new opera, "Pantaloons."

Active in Church work, she has been a Sunday School and Primary Association teacher, a ward Mutual Improvement Association drama director and a stake missionary. She sang for dedicatory services of the Bern, Switzerland, and Los Angeles LDS temples.

In the Salt Lake Temple on June 19, 1957, she was married to George L. Mitton. They are residing in New York City.

Determination Developed Success

By Arthur S. Anderson

IN February, we commemorate the birthday of Abraham Lincoln, who, through determination to do something useful, raised himself from a humble log cabin to the presidency of the United States.

Here are some stories of other men who succeeded because they were determined to accomplish what they set out to do:

* * *

From a Bedroom Window

IN 1869, Washington Augustus Roebling was appointed chief engineer for the construction of a 1,595-foot suspension bridge which was to span the East River between Brooklyn and Manhattan, New York. The challenge was great because a suspension bridge of this length had never been attempted. Furthermore, the engineer who had planned it, Roebling's father, was dead.

Washington Roebling felt so strongly the responsibility for the proper construction of the bridge that he spent endless hours in the deep pits where the excavation was being done for the great 275-foot suspension towers.

One afternoon, Roebling was raised from the excavation's depths in a complete collapse from the pressure of the lower levels which he had insisted on enduring for many hours longer each day than even the men on the working crew.

With his body crippled and his nerves shattered, the 35-year-old Roebling faced the prospect of remaining in bed for the rest of his life.

It would seem that Roebling had given everything he had to the building of the Brooklyn Bridge, but for

him it was not enough. He decided to rent a room on the Brooklyn bank of the river with the bridge site in unobstructed view. There, with the aid of a telescope, he resumed the supervision of the building operations from his bed.

Seventy-five years later, the Brooklyn Bridge still transports more than a million and a half people annually across the East River. It stands as a monument to the determination of Washington Roebling who brought it to completion against staggering odds: physical, technical, political — and from a bedroom window.¹

¹From *Unused Alibis* edited by Philip Henry Lutz, Association Press, New York, 1951; pages 103-109.

* * *

He Ran Again

SHORTLY after his 17th birthday, while playing rugby, New Zealander Murray Halberg was involved in an accident which paralyzed his entire left side. The doctors told Murray, an enthusiastic runner, that he might never run again.

As soon as he was up, however, young Halberg began to practice running. Holding his paralyzed left arm against his chest, he would use his right arm to give him balance and momentum. The spunky New Zealander was determined to overcome his handicap and sometimes ran as much as 80 miles a week.

Three-and-a-half years later, Halberg ran the fastest mile ever run in New Zealand which then was just three seconds short of the world's record.

Murray Halberg turned adversity into a character-building experience. His determination to succeed made him one of the world's fastest milers.²

²Based on material from *Time Magazine*, May 8, 1954; pages 40 and 42.

Learned Thrift of Time

WHEN William Ewart Gladstone was a student at Christ Church College in Oxford, England, his classmates said he measured his time as if it were gold. He was noticeably absent from campus activities each day from ten in the morning until two in the afternoon. This was the time he allotted for William E. Gladstone study. Again at eight in the evening, he disappeared into his room for a conscientious encounter with his books.

In 1831, through diligent planning and study, Gladstone graduated from Oxford University with the highest honors in his class.

Twenty-nine years later, when this man of the planned minutes was installed as lord rector of Edinburgh University, he said: ". . . Believe me, when I tell you that the thrift of time will repay you in after life with an usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle alike in intellectual and in moral stature, beneath your darkest reckonings."

Through the economical use of time, Gladstone became an accomplished author and translator. He was elected to the House of Commons and hailed by his colleagues as one who was unsurpassed in his knowledge of political subjects. Because he had learned how to use his time to best advantage, he was able to train himself to do many worthwhile things in the service of his country. William Ewart Gladstone served for 12 years as prime minister of England (1868-74, 1880-85, 1886 and 1892-94).³

³From information in *Famous English Statesmen of Queen Victoria's Reign* by Sarah Knowles Bolton, Thomas Y. Crowell and Co., New York, 1913; pages 414-460, and *British Prime Ministers* by Duff Cooper; Roy Publishers, New York; pages 123-133.



Wash. A. Roebling

The Price of Freedom

By General Superintendent George R. Hill



Cunningly outwitting the hunters, trappers and herders, Old Ephraim guarded his freedom with constant and meticulous care.

OLD EPHRAIM" was the name given by sheepherders to a huge, exceedingly sly, artfully cunning and ferocious grizzly bear. A sheep range was established by the forest service in the right-hand fork of Logan Canyon in 1911. Frank Clark ran his sheep onto his allotment in June of that year. He bedded them on a sagebrush-covered knoll near the top of the canyon.

Within a week, Old Ephraim appeared on the scene. He charged into the sleeping sheep herd at night. He stampeded the frightened sheep and scattered them over a wide area. He killed several, but ate only a few bites from the briskets of a few of those he killed. He repeated these raids at intervals of two to three weeks for the next 11 years. He made similar raids on sheep of Frank's neighbors a few miles to the north and to the south.

The old bear guarded his freedom with meticulous care. Though he was the most widely hunted animal in Logan Canyon, he was actually seen only twice during those 11 years. That was in 1913 when he startled and badly scared Frank's herder, seated on a rock on "Ephraim's Knoll" some 50 yards from a path known as "Old Ephraim's Trail." It led over the ridge into Blacksmith Fork Canyon.

Imagine seeing a huge bear, large as a good sized steer, coat dripping with water from wallowing in a muddy sheep-spring—"Old Ephraim's Wallow"—stopping, unafraid, to calmly look you over before continuing his unhurried tread up Old

Ephraim's Trail! Frank's herder was petrified. He was too scared even to reach for his gun lying beside him.

This old bear cunningly outwitted the herders time after time. He avoided their poisoned honey or other food bears love. He would always spring the traps they had set for him in the bottom of the wallowing pool after dragging them out. He seemed to be laughing at the herders for thinking they could set traps without leaving any "man scent" as a warning. A score of unsuspecting black and brown bears had lost their lives by carelessly taking the baits or stepping into traps set for Old Ephraim.

Old Ephraim became complacent only once. *Snaf* went the trap on his left front foot! This one *slip-up* cost him his liberty, the price tag to his freedom. A fight, lasting most of the night, and his death next day ensued. He had dragged the trap out of the pool the day before but in his eagerness to enjoy the delights of his wallow, he had, for the *first time*, failed to spring the trap. Frank Clark discovered the unsprung trap as he rode by the spring next day. Without getting off his horse, he got a willow and inched the trap back into the spring where it sank in the muddy water, leaving no warning man scent.

Jack Mortimer, forest ranger, told me the intensely exciting story of Old Ephraim's blunder, his heroic effort to regain his freedom, his fight with Frank Clark, his death, burial and burning, in August, 1922. I had stepped into the Tony Grove ranger

station to telephone the anxious mothers about the safe return of my scout troop from the top of Mount Naomi.

I wrote that story, which would be out of place here, to Dr. C. Hart Merriam of the Smithsonian Institution who was writing a monograph on the grizzly in North America. Dr. Merriam had said he didn't have a single authenticated record of a grizzly in the Wasatch Mountains. He implored me to get someone to get that old bear's skull for him to study. I took my troop of boy scouts on a hike through Right-hand Fork's rugged box canyon to Aspen Hollow where we were told Old Ephraim had been buried, somewhere on a well worn sheep trail. We succeeded in finding his grave and in digging up the skull. It was sent to Dr. Merriam. Today it is in the museum of the Smithsonian Institution at Washington, D. C.—"a charred old male grizzly skull."

The story of Old Ephraim has been a valuable lesson to me. It has been an equally valuable lesson to the scouts who went with me or who have heard me tell the story.

A friend told me of a well-to-do influential man who held a high position in industry and who was a buddy of his in World War II. Without realizing he was jeopardizing the precious price tag of his freedom, he got to dabbling with "demon rum" to while away the lonely hours spent overseas. He often, but always without avail, urged my friend to join him. He came back from the war with an unsatisfiable craving for drink. In a few months he had lost his job, and had broken the hearts of his wife and children. He couldn't break this trap that bound him to slavery. He died a few years later, without regaining his freedom, despite his own struggle and the best efforts of "Alcoholics Anonymous."

In 1953 the number of alcoholics per 100,000 adults by states varied
(Concluded on page 47.)

"I am trying to teach the boys good habits over poor ones," said Carl LeFevre. "I try to do this by setting a good example." Opportunities for this training are found each day and at nighttime, too, for . . .

Every Night Is Family Night

By Lowell R. Jackson

IN a little community called Spry (population 100), 36 miles north of Bryce Canyon in southern Utah, live Carl and Reba LeFevre. Brother LeFevre is a farmer and stockman. On a 106-acre tract of land, he raises alfalfa, hay, barley, oats and wild hay. His livestock and other farm animals include 50 range cows, their calves, four horses, six milch cows, 50 chickens, four geese, three ducks, eight turkeys, two dogs and an uncounted number of cats.

The land Brother LeFevre cultivates is 6,670 feet above sea level, which oftentimes means a freeze in August. Winters are long and bleak in Spry. The growing season is very short, and temperatures may drop as low as -32 in midwinter.

Carl and Reba LeFevre have a six-room frame house in Spry. It is quaint, colorful and homey, and is provided with many modern conveniences. Having no children of their own, Brother and Sister LeFevre are rearing two Indian children in their home. The boys, ages 8 and 10, are descendants on their mother's side of the Assiniboine Tribe of the Sioux Indians. Their father was Mexican. They reside in the LeFevre household under the Indian student placement program of the Relief Society.

One recent evening in the LeFevre house, typical of many, began with reciting the Lord's Prayer. Following this, Reba LeFevre told a faith-promoting story. Then, a discussion began on the day's problems.

George, age 10, had a problem concerning money matters. Both of the Indian children attend elementary school in nearby Panguitch. They walk about eight-tenths of a mile to the bus stop and travel approximately nine miles to this district school. It costs them about a dollar and a quarter a week for school lunch, pencils and papers, library dues and other classroom necessities. The problem George brought up this evening no doubt concerned growing expenses.

After this problem was discussed and a solution offered, Robert, 8, brought up another matter. He wanted to learn another prayer other than the Lord's Prayer. So a new one was taught him.

Then Brother LeFevre read a magazine article and concluded with family prayer. The evening's activities tapered off into general discussion before bedtime.

Family hour as considered by the LeFevre family in its total aspect, includes all times they are together as a group and extends to outdoor living. Brother LeFevre believes that outdoor living brings children close to God. In work or recreation out-of-doors, he feels youngsters gain first-hand knowledge of animals, plants and the elements of the earth that God has provided for observation and study.

"I think wholesome outdoor activities—as a part of family life—help the youngsters not only to release stored-up energy but enable them to grow and blossom into mature people," commented Brother LeFevre. "All outdoor activity is challenging, competitive and demands participation."

The LeFevres, as a family group, ride horseback around the countryside, play baseball, have picnics and enjoy many other activities.

Closely aligned to outdoor activities, Brother LeFevre believes, are the daily chores. Each member is given responsibility, and a good part of his time each day is occupied in manual labor.

"I am trying to teach the boys good habits over poor ones," he explained. "That is the most important part of work. I try to do this by setting a good example. That isn't always easy. But a good example

oftentimes inspires others to seek a better life. I usually reward the boys' efforts with little favors."

The LeFevre family may be isolated from urban life, but they do find time to attend a weekly show in Panguitch. The radio is played in the home, but restrictions are placed on it. There is a time for everything in their family-centered way of life.

There is time for many Church and community activities. Carl and Reba are both stake missionaries; both teach periodically in Sunday School. Brother LeFevre is one of the seven presidents of the 86th Quorum of Seventy in Panguitch.

"The character traits I am trying to develop in the lives of our Indian children are those of honesty, truthfulness and love for others," said Brother LeFevre. "But these traits are only built by desiring and wanting to pay the price through *doing*!"

Asked what she considered was the greatest threat to family living today, Mrs. LeFevre answered,

"The false feeling of being *independent from others*, which is constantly bred in our social life, appears to me to be the greatest threat."

Brother LeFevre added, "We are dependent all our lives on others and especially on God."

"That is true," his wife continued. "Family life—or, in other words, family love—is a living thing. It must be watered, cared for, else it withers and dies." She smiled. "Sometimes this family love is expressed in very small things, such as ribbings over mistakes made, and shared laughter when problems are met with courage and common sense. Once love is planted in a home it grows and continues to grow so long as each member feels a wanting and a need for the other."

Brother LeFevre concluded: "Family hour every evening gives us an opportunity of realizing and expressing our need for each other. We learn we are loved by others in a particular way. It is *time out* from the world—time for a joy that would otherwise not have a place in these busy days."

LEFEVRE FAMILY HOME EVENING AGENDA

Lord's Prayer	.....	Family.
Faith-promoting Story	.....	Reba LeFevre.
Problems	.....	Family.
Reading of an article	.....	Carl LeFevre.
Prayer	.....	Carl LeFevre.



The Bible, like the heavens, declares the glory of God.

THE BIBLE — in Our Daily Lives

The Bible is filled with words of inspiration, guidance, counsel, solace, comfort; words that stand like pillars of fire in a time of darkness; . . .

By Kenneth S. Bennion

RECENTLY a lecturer said to a group of young people: "Who cares about the past! Let's look to the future. That's all we are interested in."

What a foolish statement! If every generation looked only to the future, then each of us would turn his back on the priceless heritage that the past so freely offers.

Patrick Henry said: "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future but by the past."¹

Carl Van Doren said, ". . . Bringing the past to stand beside the present, answering new questions with old truths."²

The Bible is the great storehouse of past experience and revelation. There is scarcely a mood, desire, or need that it does not answer or explain. Here are a few examples:

1. In a time of doubt, turn to *Psalm 8* and read:

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . .

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. . . .

We read further, in *Psalm 19*, first verse, "The heavens declare the glory of God; and the firmament sheweth his handywork."

Commandment to Adam

One of the earliest commandments given to Adam was:

". . . Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . .

"In the sweat of thy face shalt thou eat bread, . . ." (*Genesis 3:17-19*).

Here is a great philosophy for all the children of Adam! There seems to have grown up an idea that physical work is to be avoided; that there is something unwholesome or dishonorable about it. But the Lord knew that this "curse" would be one of man's greatest blessings. Those who will not work with their hands or who have no financial need for such work, are missing one of life's choicest blessings. Such inactivity

¹First Continental Congress, Philadelphia, Mar. 23, 1775.

²Preface to *An Anthology of World Prose*, published by Literary Guild, New York, 1935.

usually results in physical inability to work, spiritual stagnation, and mental and nervous disorders that handicap people seriously, shutting them out from real happiness. Often they must have professional help or they cannot endure even to live. They travel feverishly over the world, seeking the answer to their dissatisfactions; or they lose precious years tasting every thrill life offers, mistaking these thrills for the joy they cannot find, but which is all about them.

Sometimes life grows so complicated that we lose our perspective of the things that matter most. Here are a few simple truths that shine like guiding stars:

"Remember the Sabbath day to keep it holy."

"Honour thy father and thy mother."

"Thou shalt not steal."

"Thou shalt not commit adultery."

"Thou shalt not bear false witness."

"Thou shalt not covet that which is thy neighbour's."

The Lord does not say: "... Except under this circumstance or that condition" or, "Of course, you may, under the pressure of social custom, or in order to gain financial advantage or political prestige ..." He says: "Love the Lord thy God ... and thy neighbour as thyself ... Love one another ... Forgive seventy times seven ... Blessed are the meek ... the pure in heart ... Do unto others ..."

His words, as we read them in the Bible, are childlike in simplicity — momentous in their implications.

Paul wrote: "The wages of sin is death." God said: "... visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments." (*Exodus* 20:5, 6.)

Questions and Answers

Man has always asked these questions:

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (*Psalm* 15:1.)

We find the questions restated and beautifully answered in the 24th *Psalm*:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (*Psalm* 24:3, 4.)

From the days of David to now,

surely there have been multitudes who have received strength and courage from *Psalm* 23, beginning: "The Lord is my shepherd ..."

The Bible is filled with words of inspiration, guidance, counsel, solace, comfort; words that stand like pillars of fire in a time of darkness; words that sound like trumpet calls when the battle line is wavering; words that rise like mountain peaks when drifting sands would blot out the lesser landmarks and leave us wandering.

Times change, and some of us think

that people, too, change. They think that old doctrines and old principles no longer apply in this generation. But human nature does not change. Human desires, hopes, ambitions, ideals and temptations change little if any through countless years.

The Bible contains eternal truths. Turn to it in time of need; turn to it for truths that are as modern as the newest newscast or the morning headlines. You will find your classes more interesting. Your students will say: "I like his classes. His teachings are so modern!"

Vision for America

By J. Edgar Hoover*

"Where there is no vision, the people perish: ..." —*Proverbs* 29:18.

GREATNESS in nations, like greatness in men, is born of vision, sustained by resolution and supported by unceasing effort. It was out of such vision that the Founding Fathers forged our priceless heritage. But the gift of freedom cannot be maintained without effort. It is a legacy which must be rewon by each generation.

Our America of today sprang from the visions of yesterday. Our America of tomorrow will be shaped by our visions today. The aggregate of all our visions becomes the vision for America.

I see — and hope for — in my vision for America, reason, intelligence and faith opening wide the doors of equal opportunity. I see integrity and honor maintaining the scales of justice in more certain balance. I see, and hope for, an enduring nation whose citizens draw their strength from sound homes —

*Director, Federal Bureau of Investigation.

homes in which respect for rights and property is taught by precept and example; homes in which love and work and discipline develop strength and character; homes in which there are peace of mind, health of body and love of God. And I see an aroused nation unified to protect our heritage.

"Where there is no vision, the people perish: ..." Surely, in all the ages, there has been no time in which the wisdom embodied in this ancient proverb is more pertinent than it is today! The heel of godless tyranny tramples where there is no vision. In every area where foresight failed freedom has been extinguished.

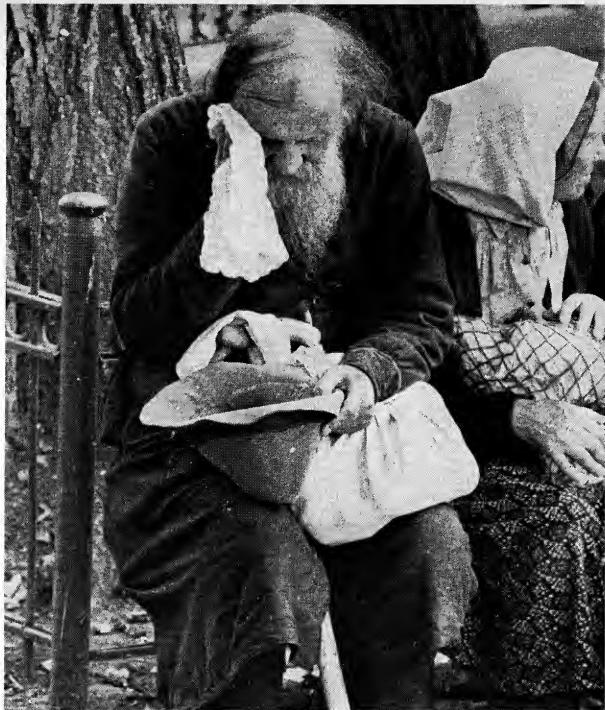
No land has been so blessed as ours. The broad material achievements of America stem largely from the rich reservoir of our spiritual inheritance. Should we deny the Granter of the grace and vision which made America great, no land could be more cursed.¹

*Reprinted from *This Week Magazine*, copyright 1956 by the United Newspaper Magazines Corporation.

JUST for today I will be happy. This assumes that what Abraham Lincoln said is true, that "most folks are about as happy as they

make up their minds to be." Happiness is from within; it is not a matter of externals.

—*Sunshine Magazine*.



United Press Photo.

Resting beneath a tree at the Russian Orthodox religious center of Sargorsk, is an old pilgrim and his wife. They came over sixty miles from Moscow to worship.

Soviet Russia once again is permitting its citizens freedom of religious worship. But, in Moscow, where crowds once packed some 400 church houses, now only 15 are in use. Read the rest of this report on . . .

Religion in Russia

By Obert C. Tanner*

RELIGION is nonexistent for more than 99 percent of the Russian people. A small fraction of one percent do attend church. But those who attend are mostly older people. The large and famous cathedrals are now museums. Restoration work is going on inside these more famous churches with the purpose of having visitors see their paintings, mosaics and other beautiful objects of art. Remodeling is allowed in some of the other church buildings for the benefit of the relatively few worshipers who attend. On the whole, one can accurately conclude that religion is very nearly dead in Russia.

I made a practice of having a private car take me with my interpreter to all the main churches on Sunday morning between the hours of ten and twelve o'clock. I wanted to visit as many churches as I could while religious services were being held.

My purpose was to see how many people attended, their ages, the nature of the service, and other features. In this first-hand way I could see for myself the degree to which religion was functioning in the lives of the Russian people.

My first Sunday was in Prague, Czechoslovakia. I visited four large churches and counted an average of about fifty people in each church. In other words, the churches in Prague were almost empty at the time when the Sunday morning sermon was being preached. One large beautiful church next to the famous Charles University had only forty older people in it for the regular Sunday morning service. Obviously, in the communist world, one risks great social disapproval to be seen attending church.

I telephoned the United States Embassy to learn if there were any services held by the Church of Jesus

Christ of Latter-day Saints. He replied he knew of none. My guide had not heard of our Church there. I have since learned that our Church has not held a public religious service there since April 6, 1950.

In Moscow the average number in the larger churches on Sunday morning was about four hundred. But Moscow is a city of seven million people, so the percentage was not much larger than in Prague. Nor were there many churches in Moscow. The single Catholic church was attended by four hundred; the Orthodox churches by from one to six hundred in each church.

The main Jewish synagogue would hold about eight hundred and I was told it is full on important religious

*Professor Tanner teaches philosophy at the University of Michigan. He is the author of the Sunday School manual, "Christ's Ideals for Living," being used in 1958 by Course No. 18. As an American delegate, he recently attended the World Federation of United Nations Associations, meeting in Geneva, Switzerland. Then he visited Russia as a private citizen.



United Press Photo.

Once a church, building is now a club for workmen. Lenin's picture is above door.

holidays. The Jews are not too kindly regarded by the communists and I was told by Jews themselves that there is discrimination against them even though the communists deny it. I interviewed the head rabbi in Moscow but easily discovered he dared not speak freely of the life and treatment of his people by the communists. Anything he said could be damaging. Therefore he spoke as though all were just fine. But from others in Moscow I learned that the Jews live in fear and with real discriminations, such as inferior jobs and general mistrust. This may be in part because the Jew has always been less a nationalist and more of an internationalist.

From my experience it appeared that the Baptists were the most active. There were about five hundred in the Baptist church of Moscow,

but they held three services in this same church every Sunday. The church was packed with people of all ages. I believe their community singing, practical sermons and general fellowship were more attractive to the people than services which emphasized ritual and sacraments performed in ancient languages. At least some Russians explained this preference to me.

One incident occurred in Kiev, the capital city of the Ukraine. I attended a small Baptist church on the outskirts of the city, held in a private home of two rooms. After the service, when I wrote my name and a greeting from America for a boy of about 12 years of age who requested it, I concluded the greeting by writing: ". . . in the fellowship of Christ."

When this was translated by my Russian interpreter, a kind of muffled shout went up from the group as they realized I, too, was a Christian! They then wanted to shake my hand and a veritable light seemed to shine from their eyes and friendly faces. I thought of the Christians in early Roman times. These people were facing social disapproval and risking, if not paying the price, of social ostracism. As they so warmly shook my hand, I found it difficult to suppress the emotions of my joy and sorrow for them.

Christ Replace Lenin?

The conclusion of my investigation of religion in Russia is that the Russian people might some day welcome Christianity. My reason is that they have none other than Lenin held up to them as a saint and leader. In fact, Lenin was a clever manipulator of men's emotions, advocating force and violence, killing when he and his colleagues thought it necessary to their ends. His picture or statue

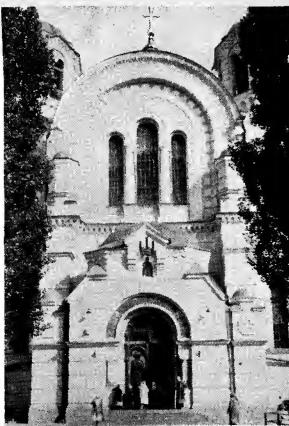


Photo by O. C. Tanner.

Where once was a crowd of worshippers, now just a few enter Kiev's largest church.

is in every room and public place in Russia. One could guess there must be five hundred million pictures and statues of Lenin in Russia. It is a sobering thought that he is now the highest ideal for nearly a billion people.

In contrast to Lenin, one wonders what might be if Christ were to replace him! Then kindness would replace harshness, and freedom instead of enslavement. It is one of the great tragedies of history that Christ has been lost to so many people. The hope of the future lies in the fact that if these people ever were to become free, they would replace Lenin with Christ. Whenever men are at their best, they are simply saying "amen" to the life and teachings of Christ. Therefore, the natural hungers of the human spirit, which are the same in men



Photo by O. C. Tanner.

These people are waiting to see the embalmed bodies of Lenin and Stalin. For 20 years now, 6 hours a day, a line sometimes a mile and a half long slowly passes by the remains on display.

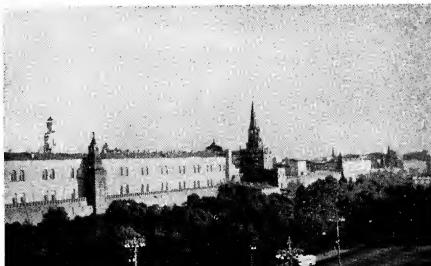


Photo by O. C. Tanner.

The Kremlin in Moscow was once a fortress, now it is the Communist government headquarters. Tourists may enter part of the grounds and visit two museums, one once was a cathedral.



When worshippers assemble in the "Upenski Sobor" church, a religious center of the Russian Orthodox faith, in Sargorsk, one notices that the congregation consists almost entirely of women, most of whom are elderly. Very few men are present.

United Press Photo.

"Welcome to Waikiki . . ."

By Earl J. Glade

"GOOD morning! You are so welcome to Waikiki Ward Sunday School!"

We were in the foyer of the beautiful Waikiki Ward meetinghouse in Honolulu, and a greeter was speaking.

While still outside the chapel proper, the friendly greeter asked our pleasure in visiting this school. Daughter Melba, representing the Deseret Sunday School Union general board, was taken to observe the Junior Sunday School in action. I accompanied Stake Superintendent J. Ralph Brown to the senior school.

I was then presented to a member of the ward superintendency as a representative of the general board. He gave me a copy of the day's printed program.

I was quietly escorted to the stand and such greetings as were proper were nodded to each other as the service was ready to begin.

The organ prelude concluded and the bishop made a brief statement. As he took his seat, the hymn leader promptly stood in her place with her baton, as the organist, without announcement, gave the musical setting for the opening hymn. The response was stirring.

Everyone taking part knew his cue and what to do. Everything proceeded so smoothly, without announcement, that the congregation seemed fairly captivated by the unfolding service.

Hawaiians, old and young, love to sing. The song practice that morning was a hymn service with the numbers chosen for spiritual content rather than rhythmic tempo.

The sacrament gem seemed almost a part of the sacred blessings, it moved so reverently.

I checked the voice modulation and spirit of the young priests who uttered the sacramental prayers. Frankly, I was enthralled. I was also deeply moved by the quiet, expeditious but humble bearing of the native deacons as they distributed the sacramental emblems.

One of the 2½ minute talks was delivered by Nellie Harrington, a lovely native Hawaiian girl, home from the Brigham Young University. She gave her eloquent and perfectly timed spiritual effort almost the same loving and devoted attention that would be accorded a graduation address. It was stirringly beautiful.

The second talk was presented by Itsuko Hasuike, a Japanese-Hawaiian on vacation from Stanford University, where he has been star halfback on the football team. It was thrilling to hear that American boy, speaking without notes, give in 2½ minutes such a moving Gospel testimony.

That was, for me, a never-to-be-forgotten worship service. Although it was some months ago, I thrill still in remembering it.

everywhere, would respond in Russia. Surely the present enforced loyalty to Lenin would dissolve quickly if the choice were free between him and Christ.

In summary, religion is practically nonexistent in Russia. Communism does all in its power, short of force, to eliminate religion from the lives of the people.

Even so, there is some present hope. The churches were closed in 1917. Now some of them are open. Some do attend worship. Who knows what the future may be? The future is certain wherever people are free to know Christ and free to choose between Him and any other.

Out of the Home

AGAIN I say, not out of the school, nor the concert hall, nor the theater; not out of the stadium, nor the movie, nor the radio; not even out of the church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peacemaking, the honesty, the sterling integrity, the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effect, they must be engendered in the forefathers of those who would enjoy them. This duty we parents of today owe to our posterity. Thus we must, as the Lord said through his prophet of old, "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:6.)

God grant we may in this nation, and in the world, rebuild, fortify, and keep forever safe, the true Christian home.

—President J. Reuben Clark, Jr.
RADIO TALK, SUNDAY, APRIL 9, 1939.

Their Preparation Brings Back Students

Conducted by Wallace G. Bennett

Always Has Objective

LAURA BRUNSON, Gospel Doctrine teacher and Relief Society president in Baytown Ward, Houston (Texas) Stake, believes in giving every lesson an objective.

She divides the lesson into logical parts. Then, with class participation, she brings out the high points, scripture references and other materials related to each part—all pointed toward the lesson objective.

She reads her lessons several weeks in advance of presentation and constantly searches for enrichment material. She maintains a file of such material so it will be accessible when needed.

The use of visual aids is a vital part of her presentation, too. A blackboard is always set up so the lesson objective and other important points can be written on it.

Her lessons are always outlined. This builds up interest as the lesson progresses; and causes better class participation.

Sometimes important points of the lesson, or scriptures, or comparisons are written on scrolls made from wall paper, or laundry shirt boards or other suitable material. These are given out before class time. Members having them are asked to stand, display and narrate these points at the proper times.

Submitted by R. Everton Kennerly, Houston Stake High Council.

* * *

It Can Be Done!

PIONEER Second Ward, West

Utah Stake, had 100 percent attendance of Sunday School officers and teachers, plus one member of the bishopric, in attendance each month at stake preparation meeting from January through December, 1957.

FEBRUARY 1958

There are 28 people enrolled in their faculty. Each one, or a qualified substitute, has been in attendance each month. Five or six people whose own cars are assigned to personally pick up four or five others and take them to the meeting.

Pioneer Second Ward superintendence includes Ralph A. Hixson, superintendent, and James Nelson and Verl Long, assistants.

Submitted by Ray Whitworth, West Utah Stake Sunday School superintendent.

* * *

Uses Assignment Slips

ALICE S. DEMORDAUNT demands attention by "the sparkle of her personality" and holds it by the excellence of her preparation. She has been a teacher-trainer and class instructor in South Blackfoot (Idaho) Stake for several years.

Typical of her definiteness of purpose, she makes assignments by passing class members slips of paper containing the gist of the material to be covered—and references.

She wants class members to see and know each other—so whenever she can, she moves seats into a circle.

She usually writes her outline on the board before the class comes into the room. She makes adequate use of maps, and occasionally puts quick drawings on the board. She also prepares splendid charts of her own.

Her methods of preparation, while not too different from those of other good teachers, indicate why she is considered one of the best teachers in the stake. She begins to prepare the next week's lesson the very day the current lesson is over. She has ample time to "digest" everything she can find to read about the next subject. During the week she writes

an outline, practices it on her husband, and decides which methods of teaching would be most effective.

Submitted by Rita D. Williams.

* * *

Knows Where He's Going

NO one leaves a class of his without knowing exactly what Paul Redd, instructor of the Gospel doctrine class in Raymond, Alberta, Canada, has been trying to teach in the lesson, according to Anne S. Turner.

Brother Redd has his lessons so carefully outlined that he only carries with him a few small sheets of paper. His lesson always has a good beginning with an illustration so significant that students are immediately alert and waiting for what follows. He uses the blackboard freely. He holds fast to the lesson objective, and never allows the discussion to wander far afield.

In a lesson on genealogy to a class untrained in that field, he showed how many ancestors each one could have, figuring out generations by use of the blackboard. Then he had several class members come forward and fill out genealogical sheets which he provided. Before the lesson period was over, there was a deep sense of understanding and each was aware of his duty in this work.

Submitted by Anne S. Turner, Alberta, Canada.

If there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Camille W. Halliday, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.



Paul Redd



Laura Brunson



Alice Demordaunt

The Enlistment Team

By Marion G. Merkley



Photo by Leland VanWagoner.

Class officers and students are key figures on the enlistment team along with the instructor. Joan Ream (center) introduces Elaine Spencer to teacher, Verleen Spark.*

A MAN is as big as the things which annoy him." This old saying holds true for Sunday School administrators and members of the enlistment team. The team is guided by a set of principles which keeps the eye upon big targets. Some of the principles and targets may be listed as follows:

Targets

1. *Know the enlistment job.*
2. *Set the example.*
3. *Solve the problems.*
4. *Be optimistic.*
5. *Share with others.*
6. *Be humble.*

Principles

1. The person who stops work after being appointed to the job will never know it. Only then does he start to work with confidence, energy and skill.
2. The real leader sets the example; he knows how; he is ready, willing and able to do every task he expects others to perform.
3. When a problem is presented, look for ways to solve it, and share the solution with others. Cultivate a liking for people. This is built upon sincerity, trust and mutual respect.
4. The job is too big to be done by one; give credit where it is due; don't take special privileges but get into the act. Magnify the efforts of other members on the team; keep

confidences so that all may feel security in making suggestions. True humility is indicated by dignity, honor and respect.

Enlistment work can be successful if it is established upon the principle that Sunday School is of real worth; but to enjoy its full value it must be shared with others. The team approach is now an established practice. It will bring satisfaction only in terms of accomplishment, not from telling about it.

The magnitude of the problem may be illustrated by reference to the following statistical record:

The population of the United States of America increased 14.5 percent (152,479,000 to 176,928,000) from July, 1940, to July, 1950.¹ During the same period, the membership in 67 church groups, of 50,000 members or more, increased 35 percent (62,965,000 to 85,319,000). The Church of Jesus Christ of Latter-day Saints increased from 724,000 to 1,111,000 for a gain of 53 percent; other churches made percentage gains that were significantly higher. Only two churches decreased in membership—the Salvation Army and the Serbian Orthodox Church.

A study of religious attitudes and beliefs reported by Dewhurst and Associates² shows: (1) that "adolescence is not a period of generally increased religious doubts and problems"; (2) that students studied in 18

¹"America's Needs and Resources," Dewhurst and Associates, Twentieth Century Fund, 1955, New York.

²"America's Needs and Resources," page 426 f.

*All are from the Dingle Ward, Montpelier (Idaho) Stake.

colleges and universities were "definitely favorable toward the churches"; (3) that "pupils in the sixth, ninth and twelfth grades showed some tendency among these adolescents to discard a number of specific beliefs with advance in grade"; that 61 percent "felt that God was an influence on their daily conduct"; and that when 900 persons were retested after 14 years they were "more favorable to the church and more inclined to believe in God."

These studies indicate clearly that most people want help with their religious and spiritual problems. We cannot assume that, just because a boy has been born into the Church, he will remain active and satisfied with the program of the Church. An active team of enlistment workers is needed to personalize the Sunday School program and help every one of our Church members feel that they belong.

The enlistment team in our Sunday School program has an administrative job: to identify the prospective and potential members; to get them into Sunday School; to provide them with a program that will arouse their interest; to keep them busy in activities that are satisfying (spiritually, intellectually, socially). In a small branch Sunday School of twenty-five members, it is conceivable that the branch president or the Sunday School superintendent could make all the contacts; as the size of the Sunday School unit increases, more helps are needed; finally the unit consists of an enlistment director assisted by teachers and student helpers who consider all phases of an enlistment problem.

Among the problems to be resolved by the enlistment team will be these: (1) In-service training for class officers and teachers, so they will know just how to carry on the work, including the mechanics of record-keeping. (2) Classroom facilities that promote reverent, thoughtful and appropriate Gospel study — including comfortable seating; sufficient manuals and reference books, and all other necessary aids to good teaching. (3) A program of study inside the classroom that is varied and challenging to pupils with a wide range of interests and abilities; this program must be supported by sincere concern for the out-of-class activities of the members. (4) A personalized approach to the enlistment problem.

Getting the members into the Sunday School is only the beginning; the real problem then is to hold them through enlisting their interest, their support, and finally, their dedication to Sunday School and the Church programs.

Members of the enlistment team should become acquainted with research studies that will help them understand their problems better. Dr. Arthur W. Fe-

shay of Columbia University in New York City reports one such study and concludes: "Teen-agers now are in contact with the same sweeping world questions that puzzle the adults. These questions have a sobering effect upon them. They know perfectly well that the questions are complicated; they know that the adults have not succeeded in dealing with them. Therefore, teen-agers now will not tolerate moralizing or injunctions to follow the simple old virtues of thrift, faith in the inevitable progress of the way of life they know, faith in the wisdom of their elders. They tend, more than they used to, to make their own independent judgments. They respect adults who help them make judgments, but they distrust adults who make oversimplified statements about teen-agers, such as 'television has destroyed their ability to read,' 'they don't respect their elders,' etc." From such studies we can learn how to help this group, for example, become well-adjusted individuals with respect for their elders, confidence in the future and faith in God.

A workable knowledge of the whole community is needed if the work of the enlistment team is to be effective: What are the activities that interfere with Sunday School attendance? What resources are available to the Sunday School for parties, group projects, counseling and welfare help in difficult cases? What special adjustments need to be made for students having serious physical, mental or emotional problems which interfere with normal classroom procedures? What records should be assembled regarding potential members that will help the class and the teacher extend a welcome that will immediately evoke a feeling of satisfaction and security to the stranger? What meetings should the enlistment director hold with teachers and with class officers so they will learn their responsibilities and how to discharge them efficiently?

In the United States alone there are millions of prospective members. Some churches seem to be growing more rapidly than ours. We shall not look enviously at them; but we must take every reasonable step available to the enlistment team to bring every potential Sunday School member into purposeful activity.

The success or failure of the enlistment program is the concern of the enlistment team. It is an action program, with techniques and practices that are calculated to bring every member of the Church under the influence of the Sunday School. It is the enlistment director's job to know how the plan works; to teach the techniques to others on the team; and then to see that it is effective by using every resource at his command.

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Photo by Leland VanWagoner.

Norma Kjar skillfully questions students to gauge her effectiveness as a teacher.**

GOOD teachers use different techniques at different times to put over a lesson. Some lecture, some discuss from the manual, some have debates, some have panels, some solve problems and some use the question-and-answer method. No matter what method you use, nothing has more impact on the mind of the pupil nor is as refreshing and challenging as a well-phrased, appropriately timed question. In fact, one noted teacher is quoted as having said, "You don't have to know anything to teach if you just know when and how to ask questions."

Some people judge their teaching effectiveness by the number of questions they ask. Smart teachers, however, consider the quality of the questions asked as being more important than the quantity. It is like shooting shotgun pellets all around the target but never quite hitting it while someone else with a single shot hits the bull's-eye each time he pulls the trigger. It has been said that asking questions, like good marksmanship, is an art as well as a skill.

Gauge to Their Age

Naturally, questions must be gauged to the age and maturity of the pupils taught, or the expectations of the teacher will be so far removed from the abilities, needs, and interests of the pupils that nothing but disappointment and disillusionment can result. It is easy to blame the children when questions go unanswered or are not answered correctly. But silence and "smart-aleck" answers often mean that the materials were actually nev-

**Sister Kjar teaches pretenses in the Hillsides Ward Sunday School, Hillsides (Salt Lake City) Stake.

The Pause— That Really Refreshes

By J. Smith Jacobs*

er well taught or that the questions are not "hitting their mark." Some honest evaluation of our teaching procedures and methods will inevitably produce more good results than criticizing the class, sarcasm, or giving up.

Behind good questioning lies all that we know about good teaching. All children are different, with different intellectual capabilities, social backgrounds, emotional stability, personal interest, rates of learning, and depth and variety of experience. A good teacher will learn all he can about these differences and use them intelligently in planning the learning activities and designing the questions he is going to ask. Knowing the strengths and weaknesses of different members of his class, he will direct certain questions specifically to certain pupils, profiting from their strength. Other questions will be used to strengthen the confidence and self-esteem of other pupils, depending upon their needs.

The above implies that there are different kinds of questions. There are. Some questions are *leading* questions that suggest, imply, or hint at the answer. These will be used to motivate some of the disinterested or the reluctant participants. Such questions often help build confidence in those who need it. Others will give practice in seeing new relationships. Others will stress the significant materials as differentiated from the less important. Still others will direct attention to information that is already known but is not being used.

Leading Questions

Leading questions can be used in many ways and are often so simple in nature that they can be an-

swered by a word, a phrase, or a brief sentence. It is recommended that they not be answerable by a simple "yes" or "no." Even *leading* questions should require some effort and thought.

Some Can Be Factual

Some questions will be *factual* and ask for the "what?" "where?" "when?" and "why?" of some incident in the lesson. These are the most common kinds of questions and are much easier to ask and much easier to decide whether or not the answer is right or wrong than are some other kinds of questions—because they are based upon objective evidence, usually found in the manual. However, since they are the most common and easiest kind to ask, they are also tricky because they allow us so frequently to force children into certain kinds of learning and thinking (or lack of thought) by the kinds of materials and answers we request.

Let us remember that many of the great discoveries in science have been made by people who began by asking an old question in a fresh way or by asking a new question that was suggested by rephrasing an old one. Let us not die on the vine nor be afraid to try different approaches to asking questions about factual materials.

Problem Questions

Problem questions should be thought-provoking and challenge even the best minds. They are important because they so often reflect the *values* people have or the way they *really* see things. Such ques-

*Dr. Jacobs is the director of pupil personnel service of the San Diego (California) County schools, a San Diego Stake high councilman and a former member of the Deseret Sunday School Union general board.

tions as "How do you know?" or "Why?" should not be threatening nor cause grave doubts. They should be the springboard for some good, honest thinking, evaluating, reflection and soul-searching.

Admittedly, *problem* questions are more difficult to phrase and answer than are the other kinds mentioned above. But they are worth the effort and price if you are interested in seeing your pupils grow, become more curious, and seek beyond the commonplace. What we need to do is to help young people become more questioning in nature, because questioning helps separate the wheat from the chaff, the solid from the thin, the basic from the superficial. Our biggest concern should really be when our young people cease asking questions that we cannot answer.

As an experienced teacher works with children, he watches their eyes and their faces and analyzes their questions, answers, and other indications of their attention and understanding just as a master woodworker who turns out a piece of valuable wood on a lathe listens to the sound made by the cutting action and watches the color and shape of the chips and the degree of smoothness behind the cutting instrument. Through practice he has learned to interpret these signs and to judge how good a job he is doing. This is the point at which he differs from the ordinary workman. This sensitivity and skill is what makes him a master craftsman or teacher.

Some Helpful Suggestions:

Some suggestions that might help are:

1. Prepare your basic questions as determined by the major points of the lesson in advance.
2. Let these serve as a skeleton around which impromptu questions are asked.
3. Set the stage for a question, briefly but adequately, so that the students understand clearly the issues under consideration.
4. Feel free to use the students' questions that arise as a result of the discussion if they are related to the topic.
5. Check the quality of your questions on the following points:
 - a. Are they understood easily — stated simply and briefly?
 - b. Are they composed in common words — designed to measure understanding of

the topic — not of the English language?

2. Are they thought-provoking — challenging the student to apply knowledge not just to repeat facts?
3. Are they related to significant details of the lesson built around fundamental truths that should be emphasized?
4. Are they timed right—asked at the proper place in the lesson to emphasize key points or stimulate cooperative thinking?

Dividend Paying Techniques

Some techniques of question asking that frequently pay dividends are:

1. Direct the question to the entire class or to a specific student, depending upon your planned approach to the topic.
2. Pause—so that all may think of an answer. (This assumes that the students participate at the teacher's request and not in chorus or spontaneously.)
3. If the question is asked the entire class, call on one student by name to respond and see that the others respect his turn.
4. Listen to the student's answer and have the others do the same.
5. Call on each child with reasonable frequency. The more you can involve them the better attention you will have.
6. Try to fit the questions to the individuals concerned (abilities, interests, needs).
7. React to the answer—evaluate so that he senses the degree of "correctness" of his answer.
8. Give full credit for good answers. Nothing succeeds like success.
9. Wrong answers must be handled with discretion and consideration of the respondent's feelings. They often lead to profitable discussions and new ideas. They also indicate new ways in which you might improve your method of stating questions.
10. Be flexible in your thinking. Accept answers different from your own if they are an improvement on your ideas or phrasing.

Part of the Teacher's Job

Skillful questioning of the pupils at strategic intervals throughout the

lesson is as much a part of the teacher's job as is taking minute measurements a part of the woodworker's job. Without measurements the craftsman spoils the job and the instructor fails to teach. Apt, timely, well-phrased questions motivate at the beginning of a lesson, select and emphasize important points during the presentation of the lesson, and serve for recognition, recall, or review at the end, requiring the use of all of the facts, information, and experiences covered by the lesson. A well-timed, well-directed question is like an oasis in a desert. It affords a pause that really refreshes!

THE PRICE OF FREEDOM (Concluded from page 36.)

from 1,770 for Idaho to 7,800 for the District of Columbia.

While writing this article, Dr. Clarence W. Lieb's warning book, "Don't Let Smoking Kill You," came to my desk. The nonsmoker was the very lowest in the mortality table of men between 50 and 70 years of age. For men smoking two packs of cigarettes a day, it was more than double that of nonsmokers. The book is authoritative. It is well worth reading and is a signal warning against falling for the flamboyant cigarette commercials on radio, television, and in some magazines, which ads never mention the enslavement following the use of tobacco.

The price of freedom is eternal vigilance. It requires meticulous care in following the laws upon which freedom is predicated. This applies to our individual freedom as well as to our freedom as a nation.

CARRY AN OIL CAN

THERE is a story of an old man who went about carrying an oil can, and whenever he went through a door that creaked he would pour a little oil on the hinges. If the gate was hard to open, he would oil the latch. And thus he passed through life lubricating the hard places, and making it easier for those who came after him.

The people called this man eccentric and queer, but he went merrily on, refilling his oil can when it became empty, and oiling the hard places in life.

There are lives that creak and grate all about us, which need lubricating with the oil of gladness and thoughtfulness. Have you your oil can with you?



Because of excellent classroom control, a bond of understanding and friendship has grown between C. Winston Dahlquist, the teacher, and Darwin L. Christensen, student.**

THE following suggestions may add to a teacher's set of teaching tools. These do not constitute a recipe for the complete removal of disciplinary problems, but they may make the job of teaching more pleasant for the teacher and more effective for the students. These suggestions are not new. They are given for emphasis and review and are as follows:

1. Learn the names of pupils quickly and call students by name.
2. Have a plan for every lesson and follow it carefully.
3. Never read the lesson from the manual in class to the students or have it read to them by other students. This type of teaching is *inexcusable*. This does not preclude certain passages or quotations being read.
4. Be businesslike. Have materials ready for class. Provide the widest variety of materials possible. Idle groups or individuals awaiting their turns are the starting points for disciplinary problems.
5. Give no pupil the opportunity of assuming the role of martyr.
6. Expect no problems; do not be looking for them. Assume by your manner that there will be none.
7. Radiate happiness and joy in your teaching.
8. Avoid all suggestions of criticism, anger, and frustration. It is better to make personal corrections in private conferences with pupils.
9. Guide but do not subdue.
10. Overlook the unimportant. Do not engage in trivialities.
11. Sarcasm has no place in your problem dealings.
12. Be just and fair. Forced apologies are useless.
13. Make no threats. Offer no bribes.
14. Use special occasions as opportunities for letting your pupils know that you are interested in them as persons. Guard against becoming too personal in their private lives.
15. When uncertain as to what to do, study the situation carefully before doing anything. Doing nothing is better than doing the wrong thing.

16. Be firm, but kind. Watch your voice. Do not try to talk over the noise of the class.

17. Begin each class promptly. Routines for passing the roll, opening class, etc., should be consistent.

18. Use social disapproval whenever possible.

19. Interest arising from mere entertainment is often of little educational or spiritual value.

20. When dealing with a case, be impersonal. Focus on the cause. Realize that the act is an outward manifestation of a maladjustment.

21. A smile and a keen sense of humor are very effective tools.

22. When a case is closed, draw down the curtain. Let all parties know it.

23. Prevent a veil of discouragement from shrouding the classroom.

24. Avoid making too many rules — just that many more to break. Never punish the whole class for the act of one.

25. A fine edge of your teaching ability is likely to win the respect of your pupils. Avoid ostentation. Speak in simple language.

26. Try to handle your own problems. Anticipate the problems. Observe, diagnose, treat and observe again. Most of the cases will disappear.

27. Remember that busy, interested children are seldom control problems. Send home happy boys and girls who eagerly anticipate returning the following Sunday to your class.

28. Establish a friendly classroom atmosphere, but be firm, consistent, just and courteous. (The latter is contagious.) Be "master" of every situation. Never let the control get out of hand.

29. Remember, it is not a weakness to ask for help. Stake board members, experienced teachers, the superintendency or the bishopric are all striving for your success and are ready to lend a helping hand.

**Dr. Winward (Ed.D.) is Glendale Stake Sunday School superintendent and is the assistant superintendent of educational services, Glendale Unified School District, Glendale, California.



AND THE LORD SPAKE UNTO MOSES, saying, Speak unto the children of Israel, that they turn and encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred

chosen chariots, and all the chariots of Egypt, and captains over every one of them. And Pharaoh king of Egypt pursued after the children of Israel: and the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them: and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, because there were no graves in Egypt, hast



PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S BIBLICAL MOTION PICTURE "THE TEN COMMANDMENTS"

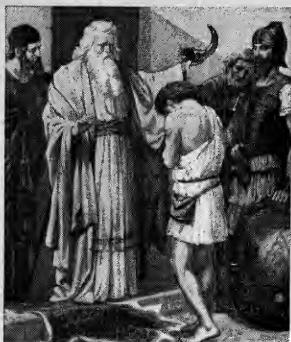
ARTIST'S NOTES ON THE PAINTING — *Egyptian war-chariots were light, strong, and extremely maneuverable. It is interesting to note that no traces were used, the only point of contact with the horses being at the animals' shoulders, by means of a yoke. Such an arrangement allowed the horses great freedom. Here we see the gorgeous appearance of the Pharaoh's own chariot. The horses' trappings are of gold, enameled leather, and dyed ostrich plumes. Even their hooves are 'hod' with gold. The chariot itself is finished in hammered gold, and is mounted with a bow-case and quivers for holding arrows and javelins. Two gold falcons guard the Pharaoh, their crossed wings forming his splendid armor. On his left forearm he wears a bow-guard. The rock leaning against the foreground rock has been abandoned by a fleeing Hebrew.*

THE PILLAR OF FIRE

HOLDS BACK THE PHARAOH'S CHARIOTS

thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your

peace. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. (Abridged from Exodus, Chapter 14) *This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints*



Samuel anoints David using a horn of oil.

"I Have Provided Me a King..."*

By Marie F. Felt

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

—*I Samuel 16:8.*

DURING the time of the Prophet Samuel, Saul served as king to the people of Israel, but for a while God was not pleased with him. He had failed to be humble and honor God as he should. God, therefore, through the Prophet Samuel, went about selecting and training a new king to take Saul's place. One day He spoke to Samuel. He told him not to feel sorry for Saul any longer but to fill his horn with oil and go to the city of Bethlehem. There he should call on Jesse, the grandson of Ruth and Boaz, "for I have provided me a king among his sons."

Saul was not surprised. He knew that this was to happen someday, but to anoint a new king while Saul still reigned worried him very much. He therefore asked the Lord what he should do. He did not want Saul to know his real reason for going to Bethlehem.

"And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord." (*I Samuel 16:2.*) The Lord promised Samuel also that He would show him what to do and whom he should anoint when he got there. [End of Scene I.]

When Samuel arrived in Bethlehem, the people wondered why he had come. And he said, "I am come to sacrifice to the Lord." He then invited the people to join him in this very sacred service. Especially were Jesse and his sons invited to come, which they did. [End of Scene II.]

Now the Bible does not tell us whether or not Samuel at first told Jesse the real purpose of his visit. Jesse must have known from what Samuel did, however, that one of his sons had been selected by the Lord for a very special purpose.

"And it came to pass, when they were come" that Samuel looked at Eliab, one of Jesse's sons, and thought that surely he must be the one whom the Lord had chosen, but it was not so. The Lord then said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*I Samuel 16:7.*) He meant that it is not how handsome or how well one appears that matters to the Lord. It is how much love one has in his heart and what he does that counts.

"Then Jesse called Abinadab [another son], and made him pass before Samuel. And he said, Neither hath the Lord chosen this." (*I Samuel 16:8.*)

He said the same thing when Shammah, still another son, came before him. "Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these." (*I Samuel 16:10.*)

Then "Samuel said unto Jesse, Are here all thy children?" Jesse then told Samuel that his youngest son, David, was out caring for the sheep. "And Samuel said unto Jesse, Send and fetch him; . . . And he sent, and brought him in." (*I Samuel 16:11, 12.*)

When David arrived, Samuel was most pleased with what he saw. Before him stood a young man both healthy and strong. The good fresh air and outdoor life had given him a ruddy or rosy complexion. The Bible tells us that he had a beautiful countenance and that he was goodly (pleasing and attractive) to look at.

"And the Lord said, Arise, anoint him: for this is he.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." (*I Samuel 16:12, 13.*) He was truly a chosen servant of God. [End of Scene III.]

References:

I Samuel 16:1-13.

Story Use:

Course No. 2-Apr. 27, 1958; "I Learn About a Shepherd Boy Who Became King."

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

King Saul, standing.
Prophet Samuel, standing.
A heifer.

Jesse, David's father.
Jesse's seven other sons.
Jesse's son, David, the youngest of all.
People who came to the sacred service.

Order of Episodes:

Scene 1:

Scenery: An outdoor scene.

Action: Place Saul on the flannelboard as the pupils

*From *Sacred Stories for Children* by Marie F. Felt; Deseret Book Company, Salt Lake City; pages 99-101; copyrighted, used by permission.

are told that the Lord God is not pleased with him. Following this, remove Saul from the flannel-board. Place in his stead the figure of the Prophet Samuel. As he stands there, he hears the voice of God, telling him to go to Bethlehem to anoint a new king.

Scene II:

Scenery: An outdoor scene, slightly different from Scene I. A few buildings are in the background.

Action: The Prophet Samuel enters Bethlehem. He is met by some people who ask him why he has come

to their city. He tells them he has come to offer a sacrifice unto the Lord.

Scene III:

Scenery: An outdoor scene with the prominent buildings of Bethlehem, larger and closer than in Scene II.

Action: Samuel stands in front of one of the buildings. Jesse, his sons and other friends are gathered near. The sons of Jesse pass before Samuel. Each is rejected by the Lord. At Samuel's request, Jesse sends for David. As David appears, it is made known to Samuel that David is the chosen one. Samuel anoints him to become king of Israel.



Ruby Miera

IN picturesque Taos, New Mexico, flourishes a branch of the new Albuquerque Stake of the Church of Jesus Christ of Latter-day Saints.

One of the members, Ruby Miera, was called on a local, part-time mission when she had barely turned 17. Though a little frightened, she loved the Gospel and was proud to accept the call.

Her companion was a cousin, Jacintita Garcia, who was employed full time.

The more the girls studied, the more they loved and understood the Gospel. The more they grasped the fullness of the Gospel message, the more they related it to family life, and the happier Ruby felt, remembering when she and her brother had been sealed to their parents in the Mesa Temple two years earlier.

For a long time her mother had not been a member. Then after she was converted, they had not been able to go to the temple before her father's death. But now they were a family unit for eternity.

With Tita it was different. Her father had become inactive, and for 10 years missionaries had been trying to convert her mother, who remained a nonmember. The three Garcia children, however, were very active in the Church.

The two new missionaries and Tita's sister, Prisciliana, determined to work with Tita's parents. They explained to the senior Garcias the deep significance of the Gospel.

Within four months they saw Mrs. Marina G. Garcia baptized, and, at the same time, their aunt, Rosabel Martinez. Her husband, Felizan-

daro, and their 8-year-old daughter became members a little later. Tita's father, Bernabe F. Garcia, became active again.

Tita's father became Sunday School superintendent in Taos; her mother, Relief Society president; Aunt Rosabel, Primary president; Uncle Felizandaro, president of the branch. Alfonso Garcia, a cousin of Tita, became Sunday School superintendent in Las Vegas, New Mexico, while his wife, whom the girls converted, also became very active.

Now both girls are giving their talents and testimonies to a full-time mission and are making fine converts. But no fruits of their labors will ever give them greater happiness than the joy of having brought the Gospel to their own kin.

THE MOST IMPORTANT PERSON

DO you know who the most important person in my life is? Is it my mother or father? No. Is it my bishop? No. Is it one of my teachers? No.

The most important person in my life is, of course, myself.

My mother and father, my bishop and my teachers are very important people to me and contribute so much good in my life. But did you know that all these things would mean very little to me if I didn't believe them and didn't do something personally about them?

Can my teachers make me believe in God?

Can my bishop give me a testimony of the Gospel?

Can my parents make me virtuous and make me live a good clean life?

Can anyone make me get married in the temple of the Lord?

The answer to all these questions must come from the desire in my own soul. Yes, I am the most important person in my life. My future is in my own hands.

The attitudes I have are my own personal attitudes. People contribute to the things in my life that are good, and I thank them for doing so . . . but,

If I am to let the Lord guide me, I must seek the Lord — personally.

If I am to have a testimony of the Gospel, to do me any good, it must be my own testimony.

If I am to live a virtuous and good life, then my personal desire for these things must be strong enough to overpower the temptations of Satan.

And if I am to be married in the temple, then I must personally believe that is the only way to be married.

These are great decisions that I must make and some day I will make them . . . myself.

I hope that I am worthy when that time comes to be guided in my decisions by my Heavenly Father to choose rightly.

—Bonnie Lee Rowe, 14,
FIFTH WARD, PROVO (UTAH) STAKE.



Flannelboard figures for "I Have Provided Me a King . . ."

Drawings by Dorothy Handley.

“If Thou Doest Well, . . .”

By William P. Miller

Each of us has been given the freedom to choose between the good or evil in life.

(To the teacher: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on stake conference Sunday during the second quarter of 1958. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation. It may be that a particular section of this outline should receive special emphasis in your ward. However, the objective should be followed as stated.)

Objective: To impress upon members of the Church that each member has freedom to choose his own course in life but that with this freedom goes individual responsibility for the choices.

THE title of this lesson is taken from *Genesis 4:7* and is part of the instructions given by the Lord to Cain. Free agency, and what the term implies in both a positive and negative way, is one of the most basic concepts of the Gospel. An understanding of this principle is essential to an understanding of the purpose of this life.

What is meant by “free agency”?

“The Church teaches as a strictly scriptural doctrine, that man has inherited among the inalienable rights conferred upon him by his divine

Father, freedom to choose the good or the evil in life, to obey or disobey the Lord’s commands, as he may elect.”¹ Applied literally, this means that force should not be attempted as a means of obtaining conformity to Church standards or as a means of converting people to the Church. The only approved methods are those of love and persuasion. Force has no place in this procedure.²

How has free agency been used by our Heavenly Father in matters pertaining to this earth?

The right of free agency has been carefully guarded by the Lord in all of His dealings with man. Even in our previous existence when the whole plan of the peopling of this earth was made, the process was one of free agency. Teachers should review events of the council in heaven as recorded in the *Pearl of Great Price*, *Moses 4:1-4* and *Abraham 3:22-28*. Why was Satan’s plan rejected? Could the purpose of this mortal life have been realized if Satan’s plan had been accepted? Why? (*2 Nephi 2:11, 16, 27*.)

Does free agency release man’s accountability for his own acts?

The scriptures answer this question in many places with a definite, “No.” The plan of the Lord is to have righteous behavior fully explained and man given full and free opportunity to choose between the

¹James E. Talmage, *Articles of Faith*, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, 1925 edition, page 52.

²Teachers should review with the class Brigham Young’s statement as recorded in Dr. Talmage’s book, *Articles of Faith*, Appendix 3:1, page 473.

plan of good and evil. He also holds man fully accountable not only for his actions but also for his words and even his thoughts.³ Who will be the judge?

Why do not rewards and punishments immediately follow man’s choice of behavior?⁴

Free agency implies a choice on the part of each individual between good and evil. Evil implies sin. What do we mean by the term “sin”?

Are all people held equally accountable? Does personal opportunity to know the law alter the degree of accountability? What is the implication of this to members of the Church? To holders of the priesthood?

Inasmuch as free agency implies choice between good and evil, the whole issue of rewards and punishments is closely related to this basic principle. Freedom to choose must exist if there is to be a system of rewards and punishments.

Is repentance possible in the hereafter? What is the meaning of eternal punishment? (Doctrine and Covenants 19:4-12.) What is the role of Satan in this whole plan of free agency?⁵

References:

¹*Articles of Faith*, James E. Talmage, Chapter 3, pages 52-63.

²“The Second Article of Faith,” J. Reuben Clark, Jr., *The Instructor*, February, 1955, pages 44, 45.

³*Articles of Faith*, page 53.

⁴*Articles of Faith*, page 56.

⁵*Articles of Faith*, Appendix 3:1, pages 473-474, and also pages 57-59.

⁶*Articles of Faith*, pages 62, 63.

There's Friendship in a Book, Too

By Minnie E. Anderson

"Books, like friends, should be few and well chosen. Like friends, too, we should return to them again and again — for, like true friends, they will never fail us — never cease to instruct — never cloy.

"Next to acquiring good friends, the best acquisition is that of good books."

—Caleb C. Colton.



Next to acquiring good friends, procure good books.

FOR GOSPEL TEACHING

and Company, Inc., New York City; \$3.95.

It is heartening to learn that the basic tenet of all religions is love. The profound ethical views of each religion express the desire of mankind to seek the best and highest way of life. This book gives not only a comparison of religions but a greater understanding of the goodness of people.

* * *



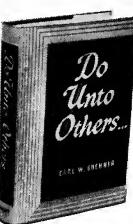
► "...Thy Word is Truth," compiled by Milton R. Hunter; Bookcraft, Salt Lake City; \$1.50.

Those who are fretting about sputniks will find serenity and peace in this satisfying book. Dr. Hunter, a member of the First Council of the Seventy, has wisely chosen a superb collection of transcendent thoughts of leaders of our Church on doctrinal questions. These inspiring excerpts from discourses give the reader an opportunity to re-examine and evaluate the glorious truths of the Gospel. Each selection is a spiritual adventure.

* * *

For Greater Understanding

► *The Wisdom of the Living Religions* by Joseph Gaer; Dodd, Mead



Inimitable Stories

► *Do Unto Others . . .* by Carl W. Buehner; Bookcraft, Salt Lake City; \$2.

The warm personality of the author is felt on every page of his first book. These inimitable, faith-

promoting stories of Bishop Buehner (who is second counselor in the Presiding Bishopric), his thoughts, and his account of his trip to the beautiful islands of the Pacific will give exciting interest to any lesson.

* * *

Our Leaders' Transcendent Thoughts



Adds
Interest
to Lesson

Counsel for Youth

► *Our Leaders Speak*, compiled by Soren F. Cox; Brigham Young University Adult Education and Extension Service, Provo, Utah; \$2.95.

Prepared especially to appeal to youth, these talks were given at the devotional assemblies at Brigham Young University. The wise counsel and sound advice will uplift both young and old. Mr. Cox has chosen stories and pithy excerpts which have a direct bearing upon the character and actions of an individual.

(Concluded on page 55.)

“Father in Heaven”

APRIL, 1958: “Father in Heaven,” words by Agnes S. Hibbard and music by Friedrich F. Flemming; — *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 34.

For Choristers: This hymn is as beautiful a prayer in poetry as we may find anywhere. I hope you will think so, too; then you can heartily invite each singer to give his full attention to this fervent prayer. During hymn practice time, explain just what this message is. This is it: “Father in heaven, in Thy bounteous love, hear us, Thy children. Fill our hearts with peace and joy. Strengthen our faith to trust in Thee. And

may Thy great peace abide in every nation.”

This message is accompanied by four extraneous items. These should not compete or obscure the vitality of the message. They should merely accompany and beautify and help. These four — less important than the message — are: the melody, harmony, accompaniment of the organ, and leadership of the chorister. Let us recommend that the chorister direct our minds *toward the message*, and never distract us away from it. It is the message which constitutes this hymn. The melody is only an accompaniment, as are also the harmony, the organ and the director.

This view is exactly what is found in the revelation to the Prophet Joseph Smith that our singing would be a prayer to our Heavenly Father (Doctrine and Covenants 25:12.).

Two technical items:

1. Conduct this hymn in a “large” manner at the suggested tempo of 88 beats per minute. That is the same as 22 beats each 15 seconds. Try that with your watch at preparation meeting.

2. Even though only one quarter rest is indicated in the music, the spirit of the music requires a breath at the end of each two measures. For congregational purposes, forget where the commas come in the words and let the people sing comfortably and naturally with a breath every two measures. These breaths will be short, to be sure, but we must breathe frequently if we are to live, to say nothing of trying to sing with vitality. The word *vitality* means both “strength” and “life.”

Sacrament Music and Gems

For the Month of April

A musical score for 'Sacrament Gems' by Alexander Schreiner. The score is in common time, key signature of one sharp (F#), and marked 'Lento' with 'mf'. It consists of two staves: a treble staff and a bass staff. The treble staff has a single note on the first line, followed by a quarter note on the second line, a half note on the third line, and a whole note on the fourth line. The bass staff has a half note on the first line, a quarter note on the second line, a half note on the third line, and a whole note on the fourth line.

SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom of God.¹

FOR JUNIOR SUNDAY SCHOOL

BE ye therefore perfect, even as your Father which is in heaven is perfect.²

A musical score for 'Sacrament Gems' by Alexander Schreiner. The score is in common time, key signature of one sharp (F#), and marked 'Lento' with 'mf'. It consists of two staves: a treble staff and a bass staff. The treble staff has a single note on the first line, followed by a quarter note on the second line, a half note on the third line, and a whole note on the fourth line. The bass staff has a half note on the first line, a quarter note on the second line, a half note on the third line, and a whole note on the fourth line.

¹John 3:5.

²Matthew 5:48.

For Organists: As has been often stated on this page, there are two basic styles of hymns: (1) the spirited and energetic, and (2) the opposite kind, which is devotional. This hymn is of the second type. Choristers and organists will do well to recognize clearly the basic style of a hymn.

How shall we interpret the prayerful hymn?

1. Play medium loud. No brilliance of quality is needed.

2. Play in a restrained tempo; not hurried.

3. Play this hymn smoothly, even though you repeat all the notes and chords as written.

4. The bass notes may be tied when played in the pedals.

5. Leave off all violent *vibratos*. There is none in the congregation. There is none in a piano.

6. Play this devotional music with loving and fervent care. Help the chorister stress the soul-warming, peaceful and faith-promoting quality of the hymn.

—Alexander Schreiner.

"We Want To See the Temple"

"WE Want To See the Temple,"
words and music by George
Manwaring; *The Children Sing*, No.
71.

"A temple is a holy sanctuary built
to the name of the Lord."¹

As choristers, we can do our part
in helping Junior Sunday School chil-
dren become aware that a temple is
a very special and a very sacred
place to Latter-day Saints. The chil-
dren can be told that temples are
built because the Lord has com-
manded that we do this. Only those
who are faithful and who keep their
Heavenly Father's commandments are
allowed to go there.

You may wish to show a picture of
a temple that is in your vicinity.
If you are not near a temple, you
may use a picture of the Salt Lake
Temple. There is an effective cut-
out in the teaching-aid packet for
Living Our Religion, Part I, Course
No. 4.

When a hymn is taught to older
people, the organist plays it first so
they can hear it. When a hymn is

taught to children, the chorister sings
it to them so they can imitate her
and sing it back to her.

If we teach only the first eight
measures of the first stanza, we have
taught all that is necessary. With
the smaller children, we can work
with them so they learn just the key
phrase, "We want to see the temple."
The older children will learn all
eight measures.

This selection has two counts to
the measure. Use the interval beat
pattern so it is sung smoothly. This
beat pattern will help the children
know how long to hold the dotted
notes at the end of each phrase. That
may be taught with or without accom-
paniment.

Teach this hymn by the phrase
method. When we use this method,
the chorister sings a phrase at a
time to the children and then they
sing it back to her. Sing the first
two notes of the phrase with the
children so they will have more
confidence to continue. Let them
complete the rest of the phrase alone:

When a chorister sings the hymns
to the children, they feel more se-
cure with her and there is a closer
relationship between them. Children
naturally love to sing and if their
chorister takes her turn and sings to
them, they have the feeling that she
enjoys music and likes them as well.
It is not important that a chorister
have a beautiful voice but it is im-
portant that she understand and love
children.

In the third and seventh measures
help the children become aware that
some of the syllables and some of
the words are sung on two notes. If
this is done, "We Want To See the
Temple" will be learned correctly
from the first day it is introduced.

You may find this hymn will be
learned very easily and that will
give you time to review other selec-
tions on which your children need
more practice.

—*Edith M. Nash.*

Doctrines of Salvation, Volume 2, (sermons and writings of Joseph Fielding Smith), compiled by Bruce R. McConkie; Bookcraft, Salt Lake City, 1955; page 231.

READING FOR ENRICHMENT (Concluded from page 53.)

Factual and Comprehensive

► *Denominations in the United States*
by Frank S. Mead; Abingdon Press,
Nashville, Tennessee; \$2.95.

The author, without prejudice and
with care and earnest effort to be
factual, gives a comprehensive cov-
erage of the religious denominations
in the United States today. The val-
ue of this book lies in the acquaint-
ance given the reader of the
history, beliefs and characteristics of
each religious group. Of great in-
terest is the excellent report on the
Church of Jesus Christ of Latter-
day Saints.

• • •

and private letters to enjoy an era
that will never come again. As one
of the most gifted actresses of the
late nineteenth and early twentieth
centuries and wife of August Bel-
mont, financial tycoon of that period,
her travels gave her acquaintance-
ship with the world's most prominent
people. Her sensitive insight into
the lives of people makes this book
as delightful as its title.

• • •

Arresting Reading

► *The Living Past* by Iver Lissner;
G. P. Putnam's Sons, New York City;
\$5.95.

Dr. Lissner gives a matchless pic-
ture of history showing the magni-
fcence of vanished civilizations. How
these civilizations have step by step
built the structure of our own civil-
ization today makes arresting read-
ing enjoyment.

• • •

Insight into People's Lives

► *The Fabric of Memory* by Eleanor
Robson Belmont; Farrar, Straus and
Cudahy, New York City; \$5.50.

With undeniable charm, Mrs. Bel-
mont—whose life reads like a fairy
tale—allows us through her memoirs

West Howard; Rand McNally and
Company, Chicago, Illinois; \$6.

This exciting and moving account
of thundering herds, moccasined In-
dians, settlers, fur traders and ex-
plorers catches our interest at once.
How they tamed the land makes a
colorful saga of America's last frontier.
You will enjoy especially the
chapter by Richard L. Evans and
Kenneth S. Bennion on "The Mor-
mons."

• • •

Sage Proverbs

► *The Dictionary of Thoughts* (A
Cyclopedia of Quotations), originally
compiled by Tryon Edwards; re-
vision editor, Ralph Emerson
Browns; Hanover House, Garden
City, New York; \$10.

As the title implies, this is a col-
lection of quotations from the world's
greatest minds, as far back as 2,000
years ago, to sharpen our knowledge.
Teachers, students and lecturers will
relish these sage and ethical pro-
verbs.



Photo by Ray Kooyman.

Edna Richardson (left), Alta Bird and Reed Stewart, University Stake Sunday School board members, discuss clipping and filing enrichment materials for a course of study.

"LET'S see, was it the September or October *Instructor* that had the article on the Dead Sea Scrolls and other record keeping on metal plates?" mused the teacher. "Or could it have been in the newspaper? I wish that I had it to use with this week's lesson."

Many teachers find themselves in this situation, vaguely recalling some story, article, or observation but not remembering enough of it to be able to use it effectively in presentation of a lesson. Surely, all good teachers realize how much interest can be generated in a class by making their lessons come alive with the use of current, fresh examples and illustrations.

An energetic, alert teacher trainer in the University (Salt Lake City) Stake, Sister Edna Richardson, has devised a system for continual and systematic collection of supplementary lesson material. She has dubbed this system "clipping the manual," and it is so effective that she never lacks interesting, current examples for her lessons.

With a little work you can put yourself in the same enviable, well-prepared position. Just follow these simple steps:

1. Carefully read through your manual, surveying it for the main subdivisions into which the chapters logically fall. All manuals have chapters which can be grouped into general subject areas.

2. Place tabs in your manual at these divisions, giving each division a descriptive title. (See Fig. 1.) For example, Course No. 18 manual, *Christ's Ideals for Living*, can be divided into these four general topics:

The Birth, Youth and Baptism of Christ,

Christ's Ideals for Personal Character,
Christ's Ideals for Social Living,
The Death and Resurrection of Christ.

Any number of subdivisions can be added. (See the table of contents, page 7, for short, descriptive subdivision titles.) Place the tabs at the first of each section. Several excellent types of tabs are available. One of the best is a gummed tag with a plastic slot in which the title is inserted. Other fiber tags work well and are durable.

3. Once the book is read and tagged, the next step is to set up a file in which all supplementary material and special references can be stored. A separate space should be allotted for each subdivision shown in the manual. One of the simplest ways to do this is to use a group of 9 x 12 in. envelopes. (This size or larger will hold standard size pictures, but any size will do.) (See Fig. 2.) Label envelopes to correspond to subject breakdown you used in the manual and keep them in that order for quick reference. Regular file index folders work well and may be set up in various types of boxes when a file is not available.

At the close of the teaching year, this material should be reviewed and the best of it placed in your permanent teaching file.

That's all it takes — three simple steps — and you can start a purposeful collection of extra material for your class. Here are some of the sources you will want to inspect regularly for material: newspapers (especially church section), scriptures, magazines, television, books, advertising items, personal experi-

Clipping for Your Manual

By Dan Stewart and Ed Maryon



Fig. 1: Tab your manual's main divisions and, if you wish, the subdivisions as well.

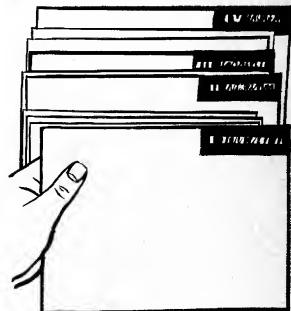


Fig. 2: Mark envelopes or folders for filing materials needed for each subdivision.

ences and observations (jot them down and drop in the file), reactions of friends and family to various problems presented in the manual.

Keep your collection restricted to the best material and references. Too many clippings can involve too much collecting time. Be extra selective and your teaching will be extra effective.

Suggested Easter Worship Service —

April 6, 1958



“He Is Risen”

SENIOR SUNDAY SCHOOL

Devotional prelude.

Opening hymn: “He Is Risen,”
*Hymns—Church of Jesus Christ
of Latter-day Saints*, No. 61.

Invocation.

Welcoming remarks by the bishop
or superintendent.

Sacrament hymn: “In Memory of
the Crucified,” *Hymns*, No. 99.

Sacrament.

Talk: “The True Meaning of Easter”
(two minutes).

Scriptural readings: These should be
well-prepared and beautifully
read by three members (two
minutes each).

1. “After the resurrection of
Christ, He appeared to many
people near Him who were as-
tonished and overjoyed to see
Him.” Then read *John* 20:1-20.

2. Read *Luke* 24:13-53.

3. “Jesus also appeared to the Ne-
phites on the American conti-
nent.” Read 3 *Nephi* 11:1-17.

Talk: Testimonies of some Church
leaders concerning the resurrec-
tion (four minutes).

Some of the great men of our
Church have given their testimony
concerning their belief in the resur-
rection. The following could be in-
corporated in a talk. You might
know of testimonies of other leaders

you could use also. *The Instructor*,
Improvement Era and the Church
Section of the *Deseret News* have
had inspirational messages concern-
ing the resurrection.

Elder Spencer W. Kimball in a
radio address entitled, “The Resur-
rection is Real,” given on Easter
Sunday, April 1, 1956, said:

“Oh, my friends. How can one
doubt the resurrection of the dead?
Men are sentenced in our courts upon
the testimony of one or two. But
there were hundreds of witnesses
who saw and heard and felt. Their
testimony was not an apparition, but
a series of appearances numerous and
real. These manifestations of the
Risen Lord were not in the dark or
in great excitement, but in calm,
sacred moments, in house and field
and on the mountain top; at the
table; in the worship assemblies; on
the sea; at morning, noon and night,
in homes and gardens and temples.
‘Why should it be thought a thing
incredible to you that God should
raise the dead?’ cried Paul to King
Agrippa, and he who had seen and
conversed with the Lord was so con-
vincing that the king admitted: ‘Al-
most thou persuadest me to be a
Christian.’

“Verily He lives! He came forth
from the tomb that first Easter morn-
ing—tangible, personal, immortal.

“He lived. He died. He was res-
urrected—the Son of God, who opened
the door of immortality to all men
and the blessings of eternal life to
those who live His commandments.
Of His reality and divinity I add my
solemn testimony this Easter Sabbath.”

President David O. McKay said,
in an article, “Because Our Redeem-
er Lives,” in the *Improvement Era*
for April, 1956:

“The message of the resurrection
is the most comforting, the most glori-
ous event given to man, for when
death takes a loved one from us, our
sorrowing hearts are assuaged by the
hope and the divine assurance of
these words, ‘He is risen; he is not
here.’ (Mark 16:6.)

“With all my heart, I know that
death is conquered by Jesus Christ—
through righteous living and obedience
to His teachings.

“Because our Redeemer lives, so
shall we! I am thankful that I know
Christ is my Redeemer.”



After that first Easter, there were hun-
dreds who saw and heard our Risen Lord.

Talk: “What Easter Should Mean
to Me” (three minutes).

- A. Easter is a sacred time. We contemplate on the sacrifice
that Jesus made for us.
- B. We want to examine our own
lives to see if we can be more
unselfish.
- C. We want to live as Christ
would have us live; i.e., our
character and conduct should
be above reproach.

Milton Bennion, our late general
Sunday School superintendent,
points the way to a fine concept of
Easter in an article “More Than
Eggs and Bonnets” in *The Instructor*
for April, 1955, page 100. He said:

“It becomes the responsibility of
every officer and teacher in the
Church to so live that his charac-
ter and conduct will inspire others to
greater faith and higher standards of
moral and religious living.

“It may be relatively easy to be
unselfish with members of our own
family where the natural ties of love
are strong, but how about behavior

(Concluded on page 59.)

Note to the Superintendent:

Every effort should be made to
make Easter Sunday at your Sunday
School a lovely spiritual experience
both in the worship service and in the
classwork. The service should be
reverent with ample opportunity for
members to meditate.

The chapel should be clean, neat
and well-ventilated. Beautiful flowers
could be used to make the chapel
more attractive.

Easter Sunday is one day when
many inactive members attend. We
want to bring them back again by
the loveliness of our Easter service.

Have ushers and greeters on duty
to welcome the people. Plan ample
seating space.

It is recommended that approxi-
mately 15 minutes be used for the
suggested program.

Although sessions of the Church’s
annual conference will be held this
year on Easter Sunday (April 6),
wards and branches should conduct
Sunday School that Sunday also (see
The Sunday School Handbook, May,
1956, edition; pages 66, 67).



As superintendent, help your teachers to alter course of each missing pupil's life.

"FEED my sheep."

In 1958, the Sunday School Convention points out what has become evident in the past three years: That enlistment work is successful only to the extent that the individual teachers become personally interested in the absent pupils.

The superintendent who has helped create this interest within each faculty member has been instrumental in teaching the Gospel to newcomers, and the percentage of attendance at his school has shot up.

The objective for this year—having each teacher involved in changing the life of the missing pupil—is the greatest and most far-reaching of any that has been presented. The convention inaugurated the theme, "Feed My Sheep." Now the superintendents are asked to carry it enthusiastically to the teachers and let them see their place in its grandeur.

As a further development of the convention theme, four lessons, covering four different phases of enlistment work, are scheduled for the faculty meetings in the months of March, April, May and June. The first lesson appeared in the January issue of *The Instructor*; the second

That Our Teachers May Reach and Guide Them

By Superintendent David Lawrence McKay

is in this issue, and the remaining two will follow.

To help the teachers, special teachers' outlines have been prepared and sent to stake superintendents for distribution. Each leader of the faculty meeting lesson should make sure that he receives one of these supplemental aids from the stake superintendent.

The superintendents can push this campaign effectively by getting a large attendance at these faculty meetings.

Other steps in the program are the following:

1. Make a point in the business section of each faculty meeting—not just these four—of discussing enlistment problems and particularly column 14 of the monthly report.

2. Give opportunity for the teachers to discuss among themselves individual problems of enlistment work. For instance, one teacher may have to visit Mary Jones of Course No. 10, while another may have her sister, Louise, in Course No. 8. These two teachers would do well to coordinate their enlistment problems with these sisters.

3. Conduct a test with all the teachers on marking the roll. It is surprising how many do not know how to mark and report enlistment assignments. Pass out sample roll pages. Two lines are sufficient. Give a hypothetical class of two persons: one active, the other potential. Have the teachers mark the assignment of the active member to visit the potential member and show his having reported the visit. Such tests are enjoyable and effective.

4. Visit a class every Sunday. Discuss enlistment assignments with each teacher, following the visit. Interest in enlistment work on the

part of the superintendent and his assistants will evoke interest in the teachers.

5. Arrange so each teacher sees the film, "Feed My Sheep," at least twice.

6. See that each class in the Senior Sunday School is organized. Organize a committee of the three adult classes so that enlistment work is done by the committee for all three courses. See page 60 of *The Sunday School Handbook* for procedure.

Constant attention to enlistment work will create enthusiasm and the absent members will be reached.

—Gospel Doctrine, Genealogical Training, Family Relations.

NOTICE

BY sending your *Instructors* to the Desert Sunday School Union, 50 North Main Street, Salt Lake City, Utah, they will be bound for you in a sturdy, blue cloth binding with gold letter engraving. Binding and mailing costs are as follows:

\$3.50 per vol.—providing all issues are sent to us by you.

\$6.00 per vol.—When a year's *Instructors* are supplied by the *Instructor* office.

35 cents per issue—when we are requested to supply certain missing issues.

Also included in the above price will be a convenient subject, author, title and illustration index for ready reference, plus a name engraving of your choice on the cover in one line. With your order please include:

1. To whom the volume is to be returned.
2. The exact name you wish engraved.
3. Mention of any issues you request be supplied by *Instructor* office.
4. Your remittance for binding costs and/or *Instructors*.

Question Box

Interlude between Hymn Verses?

Q. Does it matter if there is a musical interlude between verses when singing hymns in our services?
—New Orleans Stake.

A. Each hymn should preach the Gospel and the music is a vehicle for putting over the message of the song. Interludes are generally omitted and not necessary if they detract from and interfere with the message of the hymn, as carried in the verses.

* * *

Enlistment among Adults

Q. In Course No. 26 (*Gospel Doctrine*) with 150 members or more, how can enlistment be conducted?
—Provo Area Convention.

A. Apportion the adult potential members of the ward among the various adult classes—this will make five groups, keeping in mind the prerequisites to Courses No. 22 and No. 28. This may be accomplished by the enlistment director calling together the adult class teachers and class officers. (See *The Sunday School Handbook*, May, 1956, edition, page 60.)

* * *

Providing for Twice the Number

Q. What will we do with the people when the enlistment program doubles our attendance?
—Provo Area Convention.

A. Every Sunday School in the Church can be divided into an A and B Sunday School (in addition to

"HE IS RISEN"

(Concluded from page 57.)

as neighbors, as citizens of our local, state and national organizations, and our relations with our fellow men of other nations and races.

"Honest and unbiased self criticism may help us to the newness of life—the most appropriate celebration of Easter."

Separation for classes.

Closing hymn: "I Know That My 'Redeemer Lives" Hymns, No. 95.

Benediction.

JUNIOR SUNDAY SCHOOL

Devotional prelude.

Opening hymn: "I Think When I Read That Sweet Story," *The Children Sing*, No. 9.

Invocation.

Sacrament hymn: "Jesus, the Very Thought of Thee," *The Children Sing*, No. 18.

Sacrament.

Story (told by a teacher, using visual aids such as pictures, flannel-board figures, or objects to add life and interest to the story): Some stories that might be told: "The Easter Story from the

Bible" *A Story to Tell*,¹ page 392.

"Polly's Easter Sermon"—*A Story to Tell*,¹ page 395.

"Jesus Commanded; Lazarus Came Forth" by Marie Fox Felt, *The Instructor*, January, 1956 (flannelboard figures will need to be enlarged for use with entire Junior Sunday School).

Story of the daughter of Jairus (*Mark 5:22-43*).

(You might have three children each read a stanza of the following poem):

EASTER MORNING²

I love to go to Church and hear them sing

The lovely songs on Easter day,
About the Lord Jesus and the Angel who rolled the stone away.

I take my Bible 'neath my arm—
The morning's hushed and still;
It seems I catch the scent of lilies Abloom on some far hill.

I love to go to Church on Easter morn
And hear the people pray;
My heart leaps up with joy, because The stone was rolled away.

¹A *Story To Tell*, compiled by Primary Association and Desert Sunday School Union general boards; Desert News Press, Salt Lake City, 1945.
²*The Instructor*, February, 1950, page 50.

Junior Sunday School, when already held). Instead of one, there will be two Sunday Schools in the ward. If there are two wards in one chapel, there will be four Sunday Schools; if there are three wards in one chapel, there will be six Sunday Schools. Under what is called "Double Schedule-Double Use," all of these schools may meet the same day without conflict and provide two times the capacity. (See *The Sunday School Handbook*, May, 1956, edition, Chapter 15.)

—Superintendent Lynn S. Richards.

* * *

Who Should Write Lesson Material?

Q. One of the wards in our stake has been interested in writing Junior Sunday School materials and taking pictures which might be used in the worship service or as lesson material for the class period. Should they be encouraged in developing these plans?

A. The Deseret Sunday School Union general board follows a carefully outlined plan for complete study of the Gospel during the Junior and Senior Sunday School program. Courses are outlined in the framework of this plan and checked by a Church reading committee for accuracy. Locally developed materials would not have the advantage of this type of planning and could tend to replace the outlined program.

There is need for local Junior Sunday School workers to adapt the manual lessons to a given class situation and teaching plan. This would seem the area and challenge for ward and stake creativity.

—Eva May Green.

Separation for classes.

Closing hymn: "Jesus Once Was a Little Child," *The Children Sing*, No. 78.

EASTER PROGRAM COMMITTEE:

Hazel W. Lewis, Chairman.
Eva May Green.
Camille W. Halliday.
Edith M. Nash.

COMING EVENTS

Mar. 9-16, 1958
Instructor Week
Campaign

April 4, 5 and 6, 1958
Annual General Conference

April 6, 1958
Sunday School
Semi-annual Conference
and Easter Sunday

April 20, 1958
"Bring-a-friend" Sunday



The family hour and bedtime afford opportunities for adding to children's spiritual growth by reading scriptures with them.

THE above declaration gives testimony of the regard Latter-day Saints have for scripture. By implication, the statement defines study of the Gospel, in part, as an awareness and understanding of God's divine plan for mankind as recorded in inspired records.

Childhood Memories

One of the earliest recollections of many parents is sitting as a child with a group of other children, with a beloved parent or grandparent in the center and a huge Bible on a table nearby. The Bible was often unusual in its ornate binding and full-page woodcuts. But what lingers in memory most is the wonderful storyteller who thrilled those at his knees as he recounted the stories—from the creation to the last judgment—as he turned the pages of the book.

Family night gatherings presently encourage such experiences and currently published Bibles and copies of the Book of Mormon are worthy replacements for worn-out family volumes.¹

Another lasting memory comes in the learning of one of life's lessons through the application of a scriptural account to a personal problem. This again likely came in counsel from a parent or from a beloved teacher who knew and loved the scriptures as well as had an understanding of youth.

¹Two appealing Bibles are: *The Heirloom Bible*, published by Hawthorne Books, Inc., (48 full-color, one page reproductions of religious paintings, \$25; also, *The Illustrated Family Bible*, published by Gothic Press, Inc., (score of single color reproductions) \$35.

Let Them Read the Scriptures with You

By Eva May Green

"We believe the BIBLE to be the word of God as far as it is translated correctly; we also believe the Book of MORMON to be the word of God."

—Eighth Article of Faith.

Present-day parents and teachers seek good ways to bring a study of the scriptures to even very young children. Several reasons prompt this effort. First and foremost is the desire to have the growing child develop under guidance of the word of the Lord.

"Let us love one another . . ." (*I John 4:7*) "The Lord is good to all . . ." (*Psalm 145:9*) "Fear thou not . . . I will help thee . . ." (*Isaiah 41:10*) and many others are quotations used in lessons of the Junior Sunday School Nursery class.

"Honour thy father and thy mother . . ." (*Exodus 20:12*) "Trust in the Lord, and do good . . ." (*Psalm 37:3*) "Whatsoever thy hand findeth to do, do it with thy might . . ." (*Ecclesiastes 9:10*) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (*Matthew 28:19*) "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25:40*) are but a sampling of quotations giving direction to Junior Sunday School lessons for children 5 to 9 years of age. Such references are spoken many times by the teacher and memorized naturally by the young learners.

Replete with Thrilling Stories

Children study scripture as religious history of mankind. The books

Next month's article will be, "Teacher and Parent Understanding of Scriptural Sources," by Lorna C. Alder.

of the Bible and the Book of Mormon are replete with thrilling accounts of man's struggle with himself and his fellows. Joseph sold into Egypt, Daniel, Abraham and Isaac, Nephi and the Brass Plates are a few of the scriptural accounts forming an important part of Junior Sunday School weekly lessons.

Children are also brought to scripture to be made aware of some of the world's finest recorded literature. Short passages from the Psalms, the account of the Saviour's birth, the story of the creation—these and other references are a heritage of beauty to which the child responds.

Method of Presentation

Wise authors, teachers and parents present scriptural study to children as a way of examining one's own experiences and having direct relations with the universe. This then places the focus of interest on the present and the near future. Careful selection of scripture thus parallels incidents in the here-and-now of the child's experience and fosters character development.

The child has to do a great deal of growing—mentally, emotionally and socially—before he can understand all the reasons for the behavior that is expected of him. A forthcoming series of Junior Sunday School articles, of which this is the first, will unfold ways in which study of the scriptures guides this growth.

For "Question from the Field," see "Question Box," page 59; for "Issue Exchange," see "Notes from the Field," page 43; for "Ward Library Suggestion," see "Reading for Lesson Enrichment," page 53; for "Enrichment Material," see "Stories Worth Retelling," page 61; for "Junior Sunday School Hymn of the Month," see page 53.

It Pays To Take Part

PROPHET'S ENEMIES BLINDED

CARRYING out Church duties in unfriendly surroundings often requires courage as well as conviction.

Late one summer, the Prophet Joseph Smith, his brother, Hyrum, and John and David Whitmer were to visit the Church members at Colesville, New York.

Fearing that in traveling to the meeting they might be recognized and attacked by angry men along the way, the four Church leaders prayed that their enemies would be blinded so as not to know them.

Sure enough, the Smiths and Whitmers encountered a large company of men working upon the public road,

among whom were several of their most bitter enemies. The workmen looked up, but not recognizing the Church leaders, let them pass. That evening they conducted a sacrament meeting and the next morning returned home.

A few days later Joseph Smith learned from a friend that the mob of men came to know of his having been in their community and immediately collected together and shouted threats; but the Prophet and his friends had already passed by safely.¹

¹From *History of the Church of Jesus Christ of Latter-day Saints*, Volume I; published by the Church; 1902; pages 108, 109.

"WHAT CAN I DO FOR YOU?"

TELEVISION actor Robert Young (star of the program, "Father Knows Best") tells how becoming members of a church gave his family new insight:

"In taking stock, we became even more aware that our lives have been full of blessings and answered prayer. I think my reaction has been much like that of our youngest daughter, Kathy, who knelt to say her evening prayers with us shortly after her ninth birthday. She asked for blessings for everyone — her mother, myself, her sisters, the neighbors, her schoolteacher, the dogs. Then she started on her request list. It sounded like an enthusiastic letter to Santa Claus.

"Suddenly there was a pause and then I heard Kathy say, in a small, meek voice: 'And now, dear God, is there anything I can do for you?'"²

²Quoted from *Guideposts*, October, 1957, page 5.

LIKE A SPIRITUAL GOLD MINE

THE late Orson F. Whitney of the Council of the Twelve Apostles had an early interest in theatrical acting and music that consumed much of his attention.

Then, at an October general conference of the Church, he was suddenly called on a mission, without previous notice, as was the custom in those days.

He felt unprepared to preach the Gospel, and at that very time had been preparing to go to New York City to launch a dramatic career.

But Elder Whitney laid his career aside and accepted the call which started him on a life of distinguished service to the Church.

Later he wrote: "I know now that I had a testimony, a deep conviction of the Truth; but it was latent, undeveloped, like a gold mine in the depths of the earth. Something had to occur to bring it out. That something was my mission. It bored the tunnel, sunk the shaft, and brought the precious ore to the surface.

"I cannot but believe that in the heart of every 'Mormon' boy and every 'Mormon' girl there is a spiritual gold mine, awaiting development."³

³From *Through Memory's Halls* by Orson F. Whitney; Zion's Printing and Publishing Company, Independence, Missouri; 1930; pages 67, 68.

DID THINGS AS A FAMILY

SINGER Pat Boone attributes the important place religion holds in his life to early experiences he shared with his parents.

"When we were kids, we didn't have a car. So we would drive to church in my father's little pick-up truck. He was a Sunday School teacher at the church. It always looked kind of funny pulling up in front of the church in a truck with 'Boone Construction Co.' painted on it. But such things brought us all close together. We always did things as a family, the six of us, playing or praying."⁴

⁴Quoted from *Guideposts*, December, 1957, page 2.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES
Church of Jesus Christ of Latter-day Saints
2nd Quarter, 1958

COURSE OF STUDY—1957	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
▼ COURSE OF STUDY—1958	▼ Course No. 1: Sunday Morning in the Nursery	▼ Course No. 2: Growing Spiritually Part I	▼ Course No. 4: Living Our Religion Part I	▼ Course No. 6: History of the Church for Children	▼ Course No. 8: Old Testament Stories	▼ Course No. 10: The Life of Christ
APPROXIMATE AGES—1958	Nursery Nearly 3, and 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson APRIL 6 Easter Sunday	Who Sleeps	I Go to Church on the Sabbath Day	Sharing Church with the Family Brings Joy	Homes in the Wilderness	Joseph, the Forgiving Brother	My Father's House Is a House of Order
APRIL 13	Where They Sleep	I Come to Church with My Family and Friends	Life Is Everlasting	Review	Review	Review
APRIL 20	Who Awakens	I Am Happy as I Keep the Sabbath Day Holy	The Family Is Eternal	Getting Ready to Cross the Plains	Israel in Egypt	At Jacob's Well
APRIL 27	What They Do when They Awaken	I Learn about a Shepherd Boy Who Became King	What Is Prayer?	Five Hundred Pioneers Become Soldiers	Review Lesson	Rejected By His Own
MAY 4	We Help Father and Mother at Home	I Learn about Abraham, Father of a Great Nation	Why We Pray	Pioneer Life at Winter Quarters	The Preparation of Moses	Jesus Finds a New Home
MAY 11 Mother's Day	We Help Father and Mother outside Home	I Learn about Jared and His Brother, Two Faithful Men	How To Pray	The Pioneers Start across the Plains	Pharaoh, the Hard-hearted	The Sermon on the Mount
MAY 18	We Help Grand-father and Grandmother	I Learn about Lehi and the Liahona	When To Pray	Pioneer Transportation	A Nation in God's Hands	The Miracles in Galilee
MAY 25	We Go to Sunday School and Primary	I Learn about the Missionaries Who Preach the Gospel	The Value of Prayer	All Work and No Play	A Constitution for Israel	The First Missionaries
JUNE 1	We Are Kind to Ourselves	I Learn about the Pioneers	Church Prayers	What Did the Pioneers Eat?	The First and Second Commandments	John The Baptist
JUNE 8	We Are Kind to Our Friends	I Learn about a Leader in our Sunday School, George R. Hill	Joseph's Family and Early Life	Pioneer Adventures	The Third and Ninth Commandments	The Return of the Missionaries
JUNE 15	We Are Kind to Pets and Other Animals	I Learn How Modern Day Prophets Are Led by Our Heavenly Father	A Boy's Prayer Is Answered	The Pioneers Were Glad When the Sabbath Came	The Fourth Commandment	Dark Clouds
JUNE 22	We Are Kind to Each Other at Sunday School	I Learn about a Leader, J. Reuben Clark, Jr.	The Angel Moroni Appears	Review	The Fifth Commandment	The Transfiguration
JUNE 29	We Have Things That Belong to Us	I Learn about a Leader, Stephen L. Richards	Joseph Sees the Gold Plates	The Valley of the Great Salt Lake	Review	Review

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES
Church of Jesus Christ of Latter-day Saints
2nd Quarter, 1958

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 21: Saviors on Mount Zion	Course No. 22: Teacher Training	Course No. 25: Parent and Youth (Second Year)	Course No. 27: Living the Gospel	Course No. 29: A Marvelous Work and a Wonder
▼ Course No. 12: The Church of Jesus Christ in Ancient Times	▼ Course No. 14: The Message of the Master	▼ Course No. 18: Christ's Ideals for Living	▼ Course No. 20: Family Exaltation	▼ Course No. 22: Teacher Training	▼ Course No. 24: Parent and Child	▼ Course No. 26: Gospel Ideals	▼ Course No. 28: An Introduction to the Gospel
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Gospel Essentials—Adults
Stephen—the First Martyr	More Miracles in Galilee	Integrity	Review	Open Sunday	Review	Review	Review
Beyond Jerusalem	Jesus Preached Glad Tidings	Beauty	Families of Your Posterity	On-the-job Training	The Six-Year-Old	The Nature and Mission of the Church	Revelation Is Continuous
Review	Four Miracles	Review	Families of Your Progenitors	Commencement and Placement	The Seven-Year-Old	The Nature and Mission of the Church (continued)	Man's Part in Revelation
A Roman Soldier Turns Christian	The Death of John the Baptist	Truth	Character Sketches of Ancestors	If Teacher Training lessons were started later than Sept. 29, 1957, complete course during these weeks.	The Eight-Year-Old	The Church: a World Institution	Verifying Revelation
On the Road to Damascus	Near Bethsaida	Serenity	Historical Biographies		The Nine-Year-Old	Missionary Work	Review
Review	The Transfiguration	Adventure	Review		The Ten- and Eleven-Year-Olds	Obligation of Members	The Bible—Its Nature and Interpretation
The Roman Empire	Closing Events in Galilee	Prayer	Eternal Motherhood		Review	Obligation of Members (continued)	Other Scriptures
Life in The Roman Empire	Visits to Jerusalem	Self-regard	Illustrated Genealogies		Honesty	Review	The Nature and Mission of A Prophet
From Damascus to Antioch	On the Road to Bethany	Review	Family Traditions		Truthtelling	Priesthood and Its Work	Review
Paul's First Mission	Jesus and the Samaritans	Conviction	Records Must Be True		Covetousness	The Quorums of the Priesthood	Jesus Christ, Son of God
Gentiles Given Fellowship	"When Ye Pray . . ."	Endurance	The Correction of Records		Neighborliness	Ward Teaching	Mission of Jesus Christ
Review	Jesus Teaches the Pharisees	Repentance	Cases of Mistaken Identity		Spiritual Refreshment in Prayer	Tithing and Welfare Practices	The Way of Salvation
Paul in Macedonia and Greece	Review	Thanksgiving	When More Evidence Is Needed		Parental Obligations	Sunday Schools and the Spirit of Worship	Our Acceptance of Jesus Christ

He Went about Doing . . .

By Kenneth S. Bennion

JESUS has been referred to by many titles, such as the Good Shepherd, the Great Physician, or the Master Teacher. We might refer to Him, also, as a great traveler, for during much of His life, but especially the years of His ministry, He traveled constantly. Soon after His birth He was taken to the temple, where He was presented before the Lord. We know of the dangerous journey into Egypt to escape the mad decree of Herod, and we recall the return of the family to Nazareth after Herod's death.

The next journey of which we read was that taken by Jesus and His parents to Jerusalem for the Feast of the Passover. This event occurred when He was 12 years old. It was then that He talked with the learned men in the temple.

For the next 18 years we know little of Jesus' life. He may have gone to the temple each year or oftener, to observe various sacred occasions. But when He was 30 years old, He went to the Jordan River (but we are not certain exactly where) to be baptized by John. This occasion marked the beginning of His earthly mission.

From His baptism, Jesus was led by the Spirit into the wilderness, where He spent 40 days communing with His Father and being tempted of the devil. Just where He spent this time, we do not know. There are many wildernesses in and near Palestine, both eastward toward the Arabian deserts and in southeastern Judea, west of the Dead Sea. The latter was a land of rugged limestone peaks, ridges and deep, sharp valleys. It was here that David and his 600 followers lived for a time to escape the anger of King Saul.

After the 40-day fast, Jesus returned toward Galilee. As He walked near the Jordan River, John looked up; and seeing Him, said: "Behold the Lamb of God!"

Two of John's disciples, hearing this testimony, turned and followed after Him.

Going on into Galilee, Jesus and those who now walked with Him, went to Cana, where they were invited guests at a great wedding feast.

It was here that Jesus performed the first miracle, that of turning water into wine. Afterward He traveled almost continuously in Galilee, Judea, Samaria, and nearby areas.

We read of His journey to Nain, an isolated community in southern Galilee. It was there that He raised from the dead the son of a poor widow. At one time He crossed over the Sea of Galilee, eastward, to be alone with His apostles. However, the multitude, seeing the direction He took, went around the lake and met Him. He talked with them until toward evening. This was the occasion of the miracles of feeding the 5,000 and of walking on the water.

When Jesus was called upon to come and heal the sick, cast out evil spirits, etc., He did not hesitate. He did not say, "I am too busy . . ." or, "I am too tired, today. Call me tomorrow." He went immediately, or He sent the healing message and the miracle was performed.

On various occasions He journeyed with His apostles to Jerusalem to observe the Feast of the Passover, the Feast of Tabernacles, etc., and to teach in the temple and in the streets of Jerusalem. On one such journey He was returning through Samaria. He talked with the Samaritan woman at the well of Sychar—a well that had been dug by Jacob many centuries earlier.

On another journey He and the Twelve were traveling toward Jerusalem. As they approached a village, James and John went ahead while Jesus rested. They tried to make arrangements for the accommodation of the group that night. But the Samaritans, who were hated of the Jews, had no love for these Galileans. Therefore, they sent word back that the travelers would not be provided for. James and John, filled with anger, wanted to call down fire from heaven and destroy the village. The Bible tells us: "But He turned, and rebuked them . . . For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."¹

¹Luke 9:55, 56.

We read again of His going with Peter, James and John, from Galilee onto a high mountain, where He was transfigured. There He talked with Moses and Elias. Peter, James and John were witnesses of this great event. They were so overcome with what they saw and heard that Peter said: "It is good for us to be here."²

Again, we are not sure of the exact place where the transfiguration occurred. For many years it was supposed to have taken place on Mount Tabor, west of Galilee. But Biblical scholars now suppose that it was on the slopes of Mount Hermon. At any rate Jesus and His apostles were in the city of Caesarea Philippi, far north of Galilee, at the very foot of Mount Hermon, only a short time before the transfiguration.

We read, too, that Jesus went westward, to the land of Phenicia, and there performed a miracle for a woman who possessed much faith. Also, He went beyond the Sea of Galilee, toward Gadara. Near the seashore He cast out evil spirits that were sorely afflicting a man who lived among the "tombs." The spirits took refuge in the bodies of swine, which rushed madly down into the sea and were drowned.

Jesus was often in the home of His friends Lazarus, Martha and Mary, in Bethany, not far from Jerusalem. He spent considerable time in the mountains of Ephraim. Toward the end of His mission He went into Perea, the land beyond Jordan, where He taught the Gospel and performed many miracles. It was here that He talked with the rich young ruler; and here, too, that He blessed little children.

Thus the account of the life of Jesus is largely a story of His travels. To the end of His mission He exemplified His injunction to Peter: "Feed my sheep." He did not wait for them to come to Him. He went among the people everywhere, teaching, healing the sick, restoring sight to the blind. The Bible says that He went about doing good. The emphasis is on both parts of that sentence—*"went about"* and *"doing good."* At the time of His ascension, He said to His disciples: "Go ye therefore, and teach all nations . . ."³

By His teachings and by His example, He meant exactly what He said. His Gospel is to be carried into the homes, into the classrooms, and into all the world.

²Matthew 17:4.

³Matthew 28:19.

Events in the LIFE OF CHRIST

PHOENICIA

Transfiguration (?)

CAESAREA
PHILIPPI
TETРАCHY
OF PHILIP

WATERS OF MEROM

GALILEE

CAPERNAUM

Stills Tempest

Feeds 5,000

Walks on Water

First Miracle
(Wedding Feast)

Baptism

Raises Widow's Son

Sermon
on the
Mount

CANA

NAZARETH

Sea of
GALILEE

Evil Spirits
from Hell
into Swine



SAMARIA

Asks Samaritan Woman
for Water

JACOB'S WELL

J U D E A

In the Temple

Crucifixion

Birth

Raises Lazarus
from Dead

BETHANY

J E R U S A L E M

DECAPOLIS

RIVER JORDAN



Blesses
Little Children

P E R E A

Flight to
Egypt





Drawing by Charles Nickerson.

ENOCH AT THE WINDOW All of us are like him at times.

Let Them Know

IN a discussion on community problems a few days ago, a railroad executive spoke up on the importance of communications.

He did not refer to railroads particularly. He explained that many tensions could be eased through better communications — in a community, in a nation, and in a world.

He is so right. Only the other day, a business friend phoned, and asked, anxiously: "Have you heard how I did?"

A day or two before, my friend had given an important address. I know that days had gone into the preparation. But no one had taken the time to communicate a "Well done." And my friend was troubled.

It is probably true that more hearts are broken by the cold of no word than by the heat of many words of criticism.

Alfred Lord Tennyson's *Enoch Arden* was first published in 1864. Yet it tellingly reminds us to keep open our friend-to-friend communications in this age when men talk of planet-to-planet messages.

Remember Enoch Arden, the bold, sturdy fisherman with large gray eyes and honest, weather-beaten face? He married Annie, a childhood sweetheart, and they had seven happy years together. Then he broke his leg in a fall from a mast. Other reverses followed. He sailed for China to win back his fortunes. Ship-

wrecked, he found himself on an isolated island. Ten years passed. His thoughts were with Annie, and hers with him. But there was no communication. He longed for a kindly voice, but heard only the "shriek of wheeling ocean fowl," and the "league-long roller thundering on the reef."

After years of struggle and no word from her beloved Enoch, Annie was convinced he was dead. She married Philip, who had also adored her when they were youths and who had now achieved wealth.

Meanwhile a ship found Enoch and returned him home. He found his cottage dark, and learned at the inn of Annie and Philip. Enoch peeped through the window of Philip's big home. He saw Annie and his children happy with Philip, by the hearth. Then Enoch turned away with a prayer: "Help me not to break in upon her peace." Shortly afterward Enoch died, "blessing her, praying for her" and for Philip and the children.

The tragedy of Enoch Arden was no communication. Surely Annie would have waited twenty or thirty years—had she heard just one word from Enoch.

All of us are Enoch Ardens at times. How often have I thought of, and felt for, a friend who had lost a loved one—but not taken the time to communicate the thought? How often has someone done something that helped me or my house and I was grateful—but did not get down to communicating the gratitude? How often have I misjudged or misunderstood someone because I have not communicated to find the facts? How often have friends been lost in the sea of no return because I let communications break down?

What makes ours more of a tragedy than Enoch's is that he could not communicate, while we could.

Oliver Gramling tells a great story of progress in communications in his history of the Associated Press. Systematic gathering of news began in America on a dark, rain-soaked November night in 1811, at Boston harbor. An unidentified brig was trying to get into the harbor during the squall. A 22-year-old Boston youth, named Samuel Toliff, Jr., pushed a rowboat into the storm. He reached the craft and learned from her captain that the brig had been halted and searched at sea by a British sloop-of-war. Toliff rowed back and recorded the report in the news book in a coffeehouse reading room. Boston's citizens knew its meaning: America was nearing a second war with Britain.

—Oliver Gramling, *AP—The Story of News*, 1940, Farrar and Rinehart, Inc., New York.

58 MAY
29 C

SYRACUSE
N. DAVIS

LAYTON, UTAH

The Associated Press story tells of others who risked their lives—losing them in some cases—in the forward march of communications. There was Mark Kellogg, for instance. He was a middle-aged reporter for a North Dakota weekly newspaper. He rode to his death, on a little gray mule, while covering Custer's stand against the Sioux.

There were the newsmen who fought through raging waters and corpse-strewn mud to send to the world the news of the disastrous flood in Johnstown, a Pennsylvania mountain town, in 1889.

There have been many others — risking their all in this life to *let people know*.

And yet so often I find myself like a friend who sat next to me at dinner just three nights ago. Recalling a mutual friend who had died of cancer over a year before, he said: "I have been bothered for some time because I did not get around to seeing her while she was ill."

I reminded him that he spoke at her funeral, and spoke well.

"It still bothers me," he said, almost with a tear.

In some measure he was another Enoch Arden. His thoughts had been with his friend. Her welfare had been his concern. But she had gone before he had taken time to communicate how he really felt.

It has been said that no news is good news. That may be true at times. But our thinking for others' welfare is always good news, too—if we will communicate it, if we will just let them know.

—Wendell J. Ashton.